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Vol. VIII, No. 6. WHOLE No. 90.

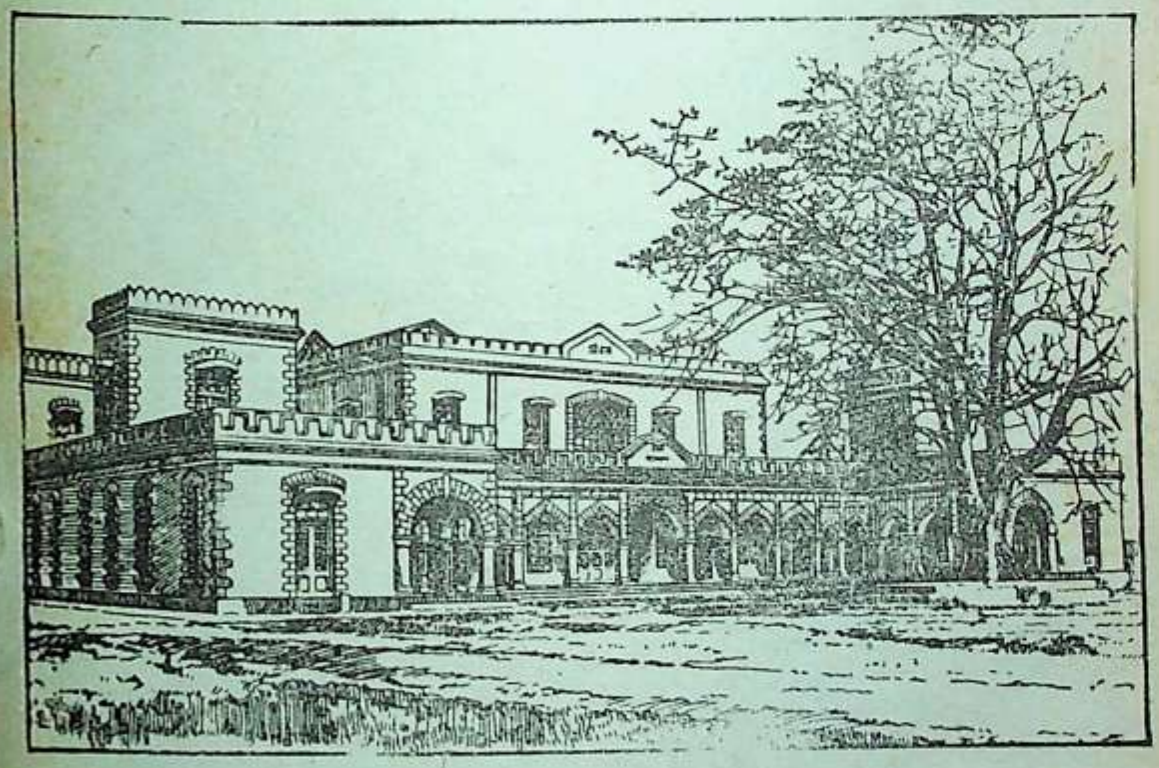
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

MARGSHIRSH, 1971.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

Inland Rs. 5. Foreign 8 s. Single Copy annas 8.

PRINTED & PUBLISHED BY P. CHARAN DAS AT THE PUNJAB PRINTING WORKS, LAHORE

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. | MARGSHIRSH 1971. | No. 6.

Great Father in the Skies Above.

1. Let my small voice Thy Presence reach,
   And let me not in vain beseech
   Thy feet to touch Thy face to see
   Oh God of Great Eternity !

2. I have no fear to come to Thee
   For Thou art mine and there for me !
   I am Thy child and thus may see
   Thy Mightiness—Thy Majesty !

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3. Didst form me in a wondrous way
From sleeping matter earthy clay!
Aye, many times hast made me BE—
Then die and rest again in Thee!

4. As many times I came and went
And many times the veil have rent,
So fear I naught! For now I know
'Tis Thine the way that we must go!

5. We'll smile at pleasure, smile at pain.
For each will come some time again!
'Tis Thine the choice, 'tis ours the way!
For us to do and Thee to say!

6. Just as the Mother guides the way
Whate'er her little children say,
So knows Thy greatness how to mould
The creatures that Thy arms enfold!

7. When darkest seem the ways and drear,
For aught we know a blessing's near!
So let us touch Thy feet with love
Great Father in the skies above!

ELIZABETH ARNOLD.

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NOTES.

THE WAR.

The WAR is going on. Germany which has provoked this war as well as the allies who are on the defensive have paid the heaviest tribute in blood. The god or demon Moloch has claimed thousands of victims. This War is more fierce than many wars in history. The poor Kaiser has, in spite of all this, been grievously and profoundly disappointed. He had to make his State entry into Paris on the 12th of August. But his army retreated and he lost that opportunity. Then all preparations were complete for a triumphal entry into Warsaw. The recalicitrant Russians were bent upon mischief. They took it into their stupid heads to drive back the army of the War Lord from Warsaw at the psychological moment and thus to balk Kaiser Wilehm of the coveted prize. They will have to suffer for this impertinence in the next birth if they escape in this—which seems to be very probable as the trend of events shows. The Russians are indeed a savage horde who have no artistic training and do not mind riding roughshod over the most deeply cherished feelings of the "Elder Brothers" of our race. Being devoid of psychological knowledge, they could not realize what poignant and bitter disappointment is caused to a man possessed of a high-strung nervous organisation and an over-wrought temperament if, when all preparations are complete for magnificent spectacular effect and the prize is tantalizingly within sight, there is a bolt from the blue and all the castles in the air—of course we do not mean Zepplins—are shattered into pieces and blown up into splinters. Then what a loss to art. If the War Lord had made a State entry into a town strewn with corpses

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and washed and deluged with human gore, decorated with human skulls lying about in heaps of all geometrical shapes and bristling over with other such paraphernalia of sombre pageantry, the strains of triumphal music blending with the weird harmony of dirgeful disharmony produced by funeral songs rending the welkin with shrill notes; Poetry and Drama would have been furnished with an infinite and endless theme and another Dante would have risen to write a drama entitled "Inferno on earth" with His Imperial Majesty the Kaiser as hero. The loss to painting is of course incalculable! Alas for the Michael Angelos of modern times! The barbarous and uncultured Slavs will be held by history accountable not only for severe blows to "Teutonic civilisation" but also for destroying this miraculous stimulus to higher art—for strangling it before it could see the light of the day.

The War and Cant.

This War has given rise to a great deal of cant and pious jargon on both sides. We hear a lot about German Culture", "French Culture" and "British Culture" as if European culture was not one organic whole and was divided into air-tight compartments. As a matter of fact, Kant and Hegel are no more the exclusive property of Germans than Spencer, Darwin and Wallace are the exclusive property of the English. The greater a man, the less he expresses his message in set "national" or "tribal" language and the greater evidence he gives of his mastery over the art of manipulating with perfect ease and command the universal language of humanity—a medium of communication which though it has no outward symbols, whether written or spoken, expresses with wonderful accuracy all the manifold subtleties of thought, feeling and emotion. We commend to the careful attention of our readers the following remarks on this subject taken from the *Unity* of America, dated September 17.

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"Kipling has at last spoken and sung of the glory of England in his way. German philosophers have justified violence and bloodshed in order that the German nation might "work out its destiny." This superstition of "the nation" is probably the last supersition lurking in the minds of the competent. The race superstition has more profound grounds of justification than the national superstition, for race characteristics seem to be permanent, vital and decisive, although later science is proving beyond a question that races are fluid, changing and interchanging. They exchange commodities of mind and characteristics of body. *There are no fixed race characteristics.* Even the most fundamental division of humanity into white, yellow and black races refuses to be confined; they defy the dykes that would divide and the fences that would separate.

"How much more difficult it is to make permanent either the spiritual or physical characteristics of a "nation." The England that Kipling glorifies, that even religionists would save by the priceless flow of blood, is a chimera, a will-o'-the-wisp when drawn into the philosopher's crucible. England has produced great minds, profound philosophers and inspiring poets, but all these greatnesses promptly lift them out of English barriers into their human relations. From Shakespeare and Milton down to Tennyson and Browning; from Sir Thomas More to Charles Darwin and all the loving and loyal followers of the same were de-Englished in proportion as they were humanized. The same is true of Germany. Goethe, Lessing, Schiller and the great masters of thought and the recent leaders in science are de-Germanized when they become citizens in the Republic of Man.

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How petty and insolent is the picture of ignorant Russian peasants led by cocky upstarts bearing epaulets and swords reported as besieging Königsberg, bombarding the tomb of Emmanuel Kant, the greatest of Germans.

"Those parts of a nation represented by crowns and cannons, titles and swords are negligible quantities. They can be crushed, whipped, humiliated, exiled as Napoleon was to St. Helena, but that does not prevent the French from producing a Victor Hugo and a Pasteur; the Engligh a Robert Browning, a Herbert Spencer and a John Ruskin, and the Germans a Wagner. What "nation" can claim the Baroness von Suttner, Nobel or Edison?"

The "War" and Metaphysicians of International Repute.

This War in Christendom has brought to light many hidden forces and may yet have many more surprises in store for humanity. The one fact that it has established beyond the least shadow of a doubt is that in the whole of Europe there is not a single first-rate thinker who may claim to be an impartial spectator viewing this armageddon of nations—this collapse of the edifice of Western Civilization in a flood of human gore—in a spirit of absolute detachment. The "bias of patriotism" obscures the vision of those who claim to teach clarity of vision and dispassionateness of judgment. All the leading thinkers of the "civilized" world, that claimed adherents by the ten thousand in countries with which the countries of their birth are at war, have taken sides. Wells has published a diatribe against Germany. Revd. Campbell, the author of "New Theology," has preached a sermon exhorting Englishmen to arm themselves to the teeth for a fight to the finish. Professors Harnack and Eucken—who

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are perhaps honoured more in the English-speaking world than in their own country—have signed a manifesto indulging in vitriolic attacks upon the English and appealing to the civilized world against the action of Great Britain in joining the coalition against the two Germanic Empires. What a pity! In spite of the modern boast that the highest thought of the Occident transcends the narrow limits of what is miscalled "patriotism," there is not a single first-rate thinker of note who taking his stand on a peak commanding a view of all the hillocks of party and passion may be in a position to counsel moderation and restraint to all the nations of the world and be heard with respect, veneration and conviction. Can there be clearer revelation of the bankruptcy of modern culture.? Even the greatest living philosophers of Europe cannot rise to the heights to which a Vibbishan could rise in ancient times. What Europe needs most at the present time is Brahmanas and Sanyasis of the ancient stamp—Visheshtas and Vishvamitters—whose mediation and arbitration may be unanimously accepted by the nations and whose judgment may be universally accepted as being without the least taint of the suspicion of partisanship. In the meantime we commend to the attention of admirers of Dr. Eucken—among the most enthusiastic of whom we count ourselves as one—the following extract from his essay on "The Education of People" in which, to our mind, the great thinker has laid his finger on the plague spots in German civilization—the ugly defects which, to our thinking, are responsible for the present armed conflict!

> "To-day, in particular, an ever-increasing force is urging us in this direction. For a hollow and pretentious life has grown up in our midst with appalling rapidity and threatens, with bold and insolent self-assertion, to choke all true life, while,

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looked at from the standpoint of the inner man and man as a whole, our civilization shows many signs of old age. Its spiritual creative work is stagnant, and it is overwrought and super-refined. Our true spiritual development is forced into the backround by the petty human routine of life, so that we are threatened with a deterioration to a burlesque of civilization. We urgently need a regeneration of life, a regeneration of our civilization."

Had Germany followed the lead of its greatest living thinker and set to work to deepen its civilisation instead of following the guidance of those who by preaching the biological necessity of war brought about the present spiritual decadence, she would not have undertaken the awful responsibility of this terrible massacre of civilized humanity and all that it has inevitably brought in its train—dislocation of trade, arrest of the progress of thought, increase of poverty, multiplication of the woes of the "not-haves" and of the sufferings of the widow and the orphan.

War and Christianity.

What a curious spectacle is presented by the Christian churches of all the countries engaged in this terrible Mahabharata War. The Vicars and Vicegerents of him who preached from the heights of a mountain "If a man smitteth thee on thy right cheek, turn to him thy left cheek also" are preaching to their congregations thundering war sermons and teaching them the lessons of blood and iron. What does this signify? Is it a revelation of the absolute impracticability of Christ's teaching or of the absolute impotence of Christendom and its spiritual guides to live up to it and even to believe in it sincerely? In this connection the piteous wails set up by "pacifists" like Lucia Anes Mead who still cling to the Christianity

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of Christ will ring in the ears of generations to come. Says the gifted Englishwoman :—

"Nietzsche—the philosopher of force—and the militarists have had their way. To day not only God, but agonised peoples, must hold them in derision. The lands of Gladstone and Darwin, of Pasteur and Hugo, of Wagner and Kant, of Tolstoi and Jean de Bloch are forcing millions of conscripts like dumb driven cattle to march to the shambles.* Asia looks on aghast and has small use for "Christianity." The monstrous masses of reeking tube and iron stand adjudged by "all the experts" as the "only insurance against war," have chiefly been the cause for this disruption of civilization."

CHILD-WIDOWS IN INDIA.

One of the most active causes which stand responsible for the slow but sure death of the Hindus is the presence among them of a frightfully large number of child-widows. We in the Panjab do not realise this fact to any great extent; in our province child-marriages are not common. But when we cast a glance at the number of child widows in Bengal and other Indian provinces, our heart bursts and we begin to realize quite fully why we are daily going down in number. The following table, taken from the *Commonweal*, will give our readers an idea of the work of social reform which needs their immediate and incessant attention :—

Age period.	Male.		Female.	
	Married.	Widowed.	Married.	Widowed.
0—1	10,164	432	13,212	1,014
1—2	9,675	473	17,753	856
2—3	26,153	1,044	49,787	1,807
3—4	40,879	1,802	87,568	4,753
4—5	64,647	2,917	134,105	9,273
0—5	151,518	6,668	302,425	17,703
5—10	810,577	91,995	2,219,778	94,270
10—15	2,403,136	177,694	10,087,024	223,042

*This statement is, of course, inaccurate in regard to England where there is no conscription and people are enlisting voluntarily because they are convinced of the righteousness of the cause for which they are fighting.—*Editor Vedic Magazine.*

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This shows that there are in India no less than 17,000 widows under 5 years of age and 350,000 who are below fifteen. Fortunately these figures show a marked progress in the right direction ; the number of child-widows in India has decreased by 11 per cent during the last ten years. In 1901 there were 19,487 widows under 5 years and more than 390,000 below fifteen years of age. Without meaning any offence to the social reformer we have to admit that this fall in the number of child-widows is due mainly to the decrease in infant mortality in the provinces returning the largest number of child-widows. Anyhow this is an encouraging record, and though it shows only a small portion of the work done, it urges us to redouble our efforts and achieve still greater results in the way of putting an end to the pernicious custom which has done such immense harm to our beloved country.

We have desisted from giving a fuller and more detailed account of this, hoping that this little is sufficient to acquaint our readers with one of the most terrific agents which are undermining our society.

THE FUNDAMENTAL UNITY OF INDIA.

FROM HINDOO SOURCES.

A small but conclusive book of the above name has been brought out by Mr. Radhakumad Mookerji, the author of "A History of the Indian Shipping and Mairtime Activity from the Earliest Times." Mr. Mookerji is well-known as an original thinker of Indian problems, and his present work is really an epoch-making one. The notes purport to be a synopsis of the many arguments and numerous illustrations employed by the learned writer.

Of late we have been hearing much of the question of Indian nationality and Indian brotherhood without any clear proofs as to the possibility of such a thing. Indeed, before the publication of this volume it was generally held

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in educated quarters that " there is not and never was an India or even any country of India, possessing according to European ideas any sort of unity physical, political....." The opposite view—the view of the essential unity of India—which was before this held in some quarters, has gained so much strength by this publication that now at last it would be sheer obstinacy to say that India is not one country.

The proof of it is manifold ; but, as Mr. Mookerjee says, " the geographical unity of India is easily missed in her immensity and variety." Exactly this has been the case with European and Anglo-Indian scholars who have held that India is not a country but a collection of countries. The last mentioned are not unanimous in their opinion. Sir Herbert Risley, Mr. E. A. Gait, I. C. S., the last Census Commissioner, Mr. Vincent A. Smith, the great writer on Hindu Period, and some other English authors are quoted to show that the idea of the unity of India was not altogether unknown in English quarters.

Derivation of the several Names of India.

But it is the characteristic of Mr. Mookerjee's book that, for its information, it depends solely upon Indian sources and upon nothing else. " The primary factor of nationality is the possession of a common country." That India is essentially so is proved first of all by the fact that even in the ancient days it possessed one single name. "India was originally called Jambudwipa. This name was in use even in the time of Asoka who, in Buddhist works, is often styled as the king of Jambudvipa." " But while the name Jambudvipa has a geographical reference, the name Bharatvarsa has a political reference " The last-mentioned name is due to the overlordship of King Bharata who exercised sovereignty over a large portion of the country at the time when the Aryans were fast colonising the whole of this country. Its derivation is similar to that of Rome." "Bharata is the great hero of Indian history and tradition

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just as Romulus is of Roman." There is still another name, India—a name which was given to our country by foreigers. Many and various derivations have been assigned to the word Hindu, but the one given by the author of the present book also deserves mention. He says, " The River Sindhu by which the country was first known to outsiders was changed into Hindu by Persians and Indos by the Greeks, dropping the hard aspirate."

The origin of the Institution of Pilgrimage.

The author next, proceeds to give proofs from ancient Hindu literature in support of his hypothesis. That the ancients realised the fundamental unity of India "underlying its truly continental world" is first of all proved by a Puranic prayer which runs as follows:—

गङ्गे व यमुने चैव गोदावरी सरस्वति ।
नर्म्मदे सिन्धुकावेरि जलेम्मित् सन्निधिंकुरु ॥

(O ye Ganga, Yamuna, Godavari, Sarsavti, Narmda, Sindhu and Cauvery, come ye and enter into this water of my offering).

Several other equally efficacious and clear texts are quoted in which the country is called " the land of seven mountains" and " seven principal sacred places etc." All these go to prove that every part of the Indian world was held in equal respect by its people and that they felt in their hearts an absorbing passion for the fatherland.

This takes us directly to the institution of pilgrimage which also proves the feeling for the motherland and is a method of acquiring intimate knowledge of its different portions. The Hindu places of pilgrimage, while they are scattered all over the country, do not go outside it. This too leads us to the conclusion that the love which the people feel for the sacred places is especially Indian ; it cannot be extended to any other place in any other country.

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Along with these sacred places we have the monuments with which Buddhism and Jainism have adorned the country. Generally the Hindu places of pilgrimage possess some beauty of nature. The case with the above-mentioned monuments however, is, quite different. If the Hindu Holy Places are situated at beautiful places, the monuments of Buddhism and Jainism are erected so as to make the places of their situation beautiful. The principle, however, is quite the same. The monuments are found all over the country and are annually visited by a large number of the followers of these religions.

The acquirement of geographical knowledge of India by the Aryans was necessarily gradual, and certainly it was after this that they vividly realised the unity of their country and fixed the places of pilgrimage. Mr. Mookerji seems to have ransacked Sanskrit literature to secure evidence "for tracing the development of this geographical knowledge and for marking out its successive stages." He gives the Geography of India as given in the Brahmanas, in Panini in Pali texts and some other books which show partial but increasing knowledge of the country. "The whole of India was known at least as early as the fourth century B. C. At this point the evidence of Katyayana, the commentator of Patanjali and the Geography of the Asoka Edicts is most useful. The Ramayan and the Mahabharata show a deeper knowledge of the different parts of the country. But the climax is reached when we come to the works of Kalidas and early Indian Geography writers. Thus we see "how the Indians in ancient times before the era of steam and mechanical locomotion possessed a thorough knowledge of the different parts, tribes and races of India welded together into a whole which was so essential to their realization of the idea of geographical unity of their vast country."

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THE INFLUENCE OF POLITICS.

But it was not religiously alone that the people considered the country to be one; the influence of politics also was there to produce the popular consciousness of Indian geographical unity. It has ever been the highest ambition of Indian sovereigns to acquire suzerainty over the whole of the country. Some of the latest Hindu sovereigns who succeeded in realising it are Harsavandhana, who reigned from 606 to 648 A. D., Samudra Gupta who flourished in the fourth century A. D., and Chandra Gupta, who is wrongly supposed to be the first historical paramount sovereign of India.

The idea of ruling over the whole of Bharatavarsa, however, is much older than that. The author has numerous references to ancient Sanskrit literature to prove the presence therein of such words as Adhiraja, Rajadheraja Samraj and Ekaraja, etc, which form the different names of kings and denote difference of power or income. Corresponding to these names we have got terms denoting sovereignty or paramount power. They are Rajya, Samarjya, Bhaujya Sorajya, Vairajya, Parmasthya, Maharajya, Adhipatya, and Suavasya and are found all over the ancient Sanskrit literature. Next, we have several well-known ceremonies, such as the Vajapeya and the Rajsuya, which confer different degrees of sovereignty upon rulers. The author has gone deep in describing in detail these and other ceremonies, and in carrying them as far back as he possibly could by references to ancient books. He has quoted long lists of kings preserved in Brahmanic and Puranic literature which prove, without leaving any speck of doubt, that the Indian political unity is far older than it is popularly thought to be. Thus following the line of Indian Kings, we come down to Yudhisthra whose story is well-known throughout the length and breadth of India. The story has done a great deal to popularise the idea of an all-India sovereignty. "The current Hindu political notion of a Chakravarti

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Raja has shaped early Buddhist speculation about the true position of the work of Buddha; the Buddha was the spiritual sovereign who ruled supreme over the empire of righteousness in the hearts of men." Thus we see that the idea of the unity of India existed far earlier than Chandra Gupta Maurya, and that that king only improved it to the fullest extent. The author, next, quotes and refers to a great many inscriptions of Guptas, Pala Kings and many others in all of which the paramount titles of sovereignty are used. Whether their presence is due to the desire of the Kings to rule the country or is an expression of real fact, is all the same in our case. Such inscriptions undoubtedly prove that the conception of unity of India was popular in those days. "Another conclusive evidence bearing upon the popular realization of Indian unity is the Indian colonisation of Java, Pegu, Siam and several other countries, resulting in the development of a greater India across the seas."

Physical Features which differentiate India from the other Regions of the World.

But it would be of no use to prove the unity of the Indian world by other means, were it not true that this is true physically also. India is physically one. The Himalayas and the sea mark it out, beyond any doubt, to be a single country. There are no insurmountable internal barriers. That the Vindhia range which has often been put forth as such is not impassible, is proved by the fact that it is now pierced by road and railway. Moreover, in ancient times also these ranges never acted as an effectual barrier in the way of the spreading Aryan civilization. The communication between Northern and Southern India was never seriously obstructed by the Vindhya or Satpura range. Lastly we have the monsoons which affecting the largest portion of the country mark it out as different from all others. About 80 per cent. of the cultivated area is

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irrigated by the rivers of India pouring down in their bounty the streams of plenty.

Thus has the learned author proved the essential unity of India which, let us hope, will in course of time once more regain its ancient civilization and ancient culture and shine among the countries of the world, as the brightest star of the inhabited Universe.

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PLATO AND DAYANANDA.

(By Professor Sudhàkar, M. A).

When an Indian student studies Greek Philosophy he marvels at the coincidences that he finds between Greek and Indian Thought. Resemblance between various views sometimes amounts almost to likeness. Certain Greek Philosophers seem to have imbibed and assimilated the spirit of Indian Thought to such an extent that we are compelled to conclude (as we believe in Transmigration) that they were Indian souls in Greeks bodies. History stands witness to the fact that Greece has largely drawn upon Indian Thought. The influence ran through Persia and Egypt and certain Greek thinkers even visited Oriental countries to sit at the feet of Indian Philosophers to gain the benefit of personal contact and supreme touch of Life. Weber in his History of Philosophy goes so far as to identify Pythagoras with Budha, while he traces similarities even as regards the details of their lives and the rules and regulations of the Brotherhoods they founded. Colebrooke comes to the same conclusion :—" Adverting to what has come to us of the history of Pythagoras I shall not hesitate to acknowledge an inclination to consider the Grecian to have been indebted to Indian instructors." We may quote here another authority. Barthelemy is of opinion that "Plato the great admirer of the Pythagorean school took his doctrines from Pythagoras, but if we ask where Pythagoras obtained them, all the appearances are, in his opinion, in favour of India."

Pythagoras does not seem to be the first Greek whose Philosophy reveals an Indian impress but even beyond and before him, the early Greek thinkers who occupied themselves with scientific speculations as to the origin, cause and destiny of the material universe, such as Eleatics, Xenophanes, Anaximander, Empedocles and Anaxagoras, all based their Philosophy on the fundamental dictum

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ex nihilo nih which is in other words the exact *sankhya sutra* नावस्तुनो वस्तु सिद्धिः 1 – 68 (something cannot come out of nothing).

While Greek Thought and Wisdom forms the basis of the structure of all Modern Knowledge in Europe, it is a great pity that European writers of the History of Philosophy with the single exception of Hegel have persistently ignored, rather neglected to find place for the discussion of Indian Phil sophic Thought in their otherwise bulky volumes. Even Hegel biased by his extreme Idealism and impelled by his central doctrine of "Thought Reality" misunderstood the spirit of Indian Philosophy and turned and twisted it to fit it to his self-evolved arbitrary, one-sided theory of "Progressive embodiment of Reason." In the present article we shall not attempt a defence of Indian Philosophy and its permanent achievement in the domain of speculation, nor to hold a general comparison between the Greek and Indian Thought but we shall impose upon ourself the humbler task of selecting two unique apostles of Life and Thought—one—Plato—belonged to Antiquity, adorned the galaxy of Greek Intellect the father of Idealism and the rich storehouse of varied information concerning Greek life and manners, the other—a modern apostle of India—Swami Dayananda—to show the exact coincidences between their views on certain social, religions, educational, ethical and metaphysical subjects. Our main purpose in view is to make clear the fact that every age, generally presents before its mighty intellects the same, simple fundamental problems for solution, and the solution offered, and the attitude taken by the great minds is almost always the same. What Plato had to think and do for his country in his own times was roughly the same with which Dayananda had to grapple in India at the present time. And why is this so? The Problem of Human Life, provided it is seriously considered individually or socially, does indeed present

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similar difficulties in all ages, for, though the circumstances and conditions are always changing, the spirit meets fundamentally the same temptations and fights primarily the same battles in this world of weal and woe.

Great names like great ideas have to struggle hard to reach the prominence they so richly deserve. Plato's name has been honoured in all lands where Greek Thought has penetrated and Greek Civilisation is studied. Dayanand's name has just freshly launched into the arena of struggle and it is a matter of great satisfaction to find that even at such an early stage his manifold activities, his determined attitude towards the Problem of Life and the solutions offered and remedies proposed by him for the removal of his country's sufferings are widely appreciated and the time is near at hand when great names in History shall bear testimony to the great gifts of head and heart he possessed. Dayanand like Plato was born of a good family and was fortunate in having the great Virajananda for his master, just as the latter was proud of having the Great Socrates as his teacher. The many works of Plato are all cast in the form of imaginary dialogues, written for the propagation of Ethical, Political, scientific and metaphysical teachings amongst his countrymen. Leaving aside the commentaries on the Vedas, Dayananda wrote his masterpiece—the *Satyarath Prakash* —in the form of questions and answers. This is perhaps the best method of eliciting Truth. Enquiry proceeds step by step and the opposing views come under discussion one after the other, leading the mind to analyse the statement, criticize its parts and then naturally the enquirer finds in his possession materials to synthesise for the final grasp of the point.

Their Attitude towards Sophism.

India before Dayananda like Greece before Plato was flooded with Sophists whose main business in life was to criticize good and bad, right and wrong with no construct-

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ive end in view. While in Greece political conditions favoured Sophism, in India Religion furthered its cause. In Greece, circumstances created a class of teachers who prepared young men for high political ambitions and trained them in the art of speech to make successful speakers These professional teachers of *skill and tact* were called Sophists. The course of training which they offered was least conducive to the healthy growth of ethical spirit in young men and the successful speakers thus trained could stand on *either* side of the question and win laurels even at the cost of their consciences. This excessive prostitution of Intellect unhinged the fulcrum of Greek morality and the lack of ethical side of life amongst the Greeks was so keenly felt that the *Spirit* of Time rose in revolt incarnated in the form of Socrates who fought so successfully the sceptic attitude of the Sophists that the stability of ethical principles like justice, temperance, etc., was once more established and the successful check that he offered to Greek Sophism was made firmer and stronger by the efforts and writings of Plato, his favourite disciple. Religion in India supplied the place of Politics. Religious Sophists by their false and one-sided teachings influenced the country widely. India was priest-ridden before the advent of Dayananda. Various sects of Hinduism under the guidance of *godless lovers of gain* were converted into narrow and selfish *barter and sale processes*. Priests instead of ministering to the spiritual interests of their people looked forward to filling their prockets with the best that the laity could effer. The false spirit of the Vedantic doctrine of *Maya* was freely taught to the people while their own grasping, worldly nature grew greedier still with every increase of their worldly possessions. The spirits of the people were dulled, their sensibilities annihilated. The doctrine of dependence upon Fate and abject resignation amidst adverse circumstances was the final refuge of the Indian mind. That active, struggling attitude once inspired by their great doctrine of *Karma* was now superseded by

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the *passivity* and *inactivity* into which they were drawn by their sceptic teachers—the keepers of their conscience. Dayananda like Socrates arose and like Plato was possessed of critical reflection and a searching attitude of mind. Like Plato he was also a *gainless lover* of God. Both were constructive in plans and practical in their interests. Both were impelled by the passionate desire of vindicating truth and eradicating the spirit of Sophism which found its chief pleasure in the destructive work of negativing Truth. To both Philosophy was practical through and through and its study the sure remedy of the ills of humanity. In the days of Dayananda it was so easy to slip towards Vedantic teachings, for the gospel of *inactivity* was so extensively preached and Dayananda had so many chances of becoming the leader of thought in those circles. But like Plato he manfully opposed the Sophistic teachings of the priestly classes and placed before his people a constructive programme of life. Though his teachings are *old* in the popular sense of the word, yet they are *new* for they exactly fit in with modern conditions. Besides, Truth is never *old*. It is always fresh, new and invigorating. The centre of his Philosophy was Life and he preferred activity to passivity.

Their Attitude towards Mythology.

Every country has its Mythology. Every great mind has to face it and to determine his attitude towards it. Mythology represents the collective stupidity of the masses. People generally yield before the overweeing force of Tradition and either accept literally the myths handed down to them by their forefathers or begin rationalizing them to their own satisfaction. Plato did neither. He rejected all that seemed absurd to him. So did Swami Dayananda. The grotesque, childish fancies inculcated in the *Puranas* found no favour with him. Plato expressely forbids the teaching to the children of the stories and fables which Hesoid and Homer told. Plato gives his

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reason for so doing, "For a child cannot discriminate between what is allegory and what is not; and whatever at the age is adopted as a matter of belief, has a tendency to become fixed and indelible, and therefore perhaps, we ought to esteem it of the greatest importance that the fictions which children first hear should be adapted in the most perfect manner to the promotion of virtue."[1] In his educational programme Plato has emphasised the fact that the children should not be taught that gods fight with one another, inflict pain upon men or appear on earth in a variety of forms. The reader of the "Republic" cannot help being struck with marvel at the great liberty of thought which Plato takes while criticizing the current opinions of his day. His criticism and condemnation of Greek Theology reminds us of Dayananda's polemics against Pauranic Theology. The Satyarath Prakash brims over with statements as biting and critical as we find in the "Republic". At places the arguments resemble and the ideas coincide. Dayananda could never have succeeded in India, had he not attacked directly the *Pauranik* orthodoxy which enslaved the head and heart of so many millions of ignorant people deprived of the benefits of free and liberal education.

Theory of Education—Plato and Dayanand.

The Problem of Education is in fact the great problem of Life and its preparation. Its right solution involves the right understanding of the origin, purpose and destiny of human life. No nation can draw a satisfactory programme of education if it takes a lower view of life, if it ignores its grand potentialities and infinite possibilities. The Systems of Greek and Indian Education have much in common though Plato's Educational Ideal was narrowed by his extreme desire to subordinate individual interests in every respect to the interests of the State. The State was in fact

1. Plato's Republic Book II page 67.

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conceived by the Greeks to be the only environment that provided for the growth of Individual souls and therefore it could demand every sacrifice of person and principle on the part of the citizen. Dayananda's Ideal was much higher. It included in itself the complete development of *self* not narrowly conceived as Individual and Social but as Spiritual and Cosmopolitan. Hence the values of life were regarded as *spiritual* and the principles of life demanded greater allegiance than the temporary, fleeting regulations of States which are merely means to the development of individual souls and not the end of their final satisfaction. Dayanand's conception of Education included both *nature* and *nurture*, hence a very extensive programme. It begins before the child is born, even before it is conceived. Wife and husband are strictly enjoined to prepare themselves for the reception of the newcomer and thus to guard their minds from all ideas of lust and their bodies from all indulgences. Thus with healthy mind and body they have to take to the procreative act with no other desire than that of race-preservation. When this high ideal of morality is not maintained, so many children born will be only *Chance-results* and will start on their life-careers with all the moral and bodily deficiences of their parents. When once the moral sanctions are disregarded and the spiritual sentiments that consecrate marriage are rejected, the resulting civilisation will be no better than Naturalistic Culture in which material interests engross the minds of the people and the values of human life are much lowered to the detriment of Divinity in man. Let me briefly summarise the main ideas of Education of these two great men.

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Plato.	Danyanand.
1. Education should be compulsory.[1]	1. Education should be compulsory.[1]
2. The State should look to it.	2. The State and Society should both look to it.
3. Co-education of boys and girls strictly prohibited.[2]	3. Co-education of boys and girls strictly prohibited.
4. Strict celibacy enjoined during the period of Education.[3]	4. Strict celibacy enjoined during the period of Education.
5. All objectionable poetry and prose prohibited.[4]	5. All objectionable poetry and prose prohibited.
6. Princes and peasants should read together.[5]	6. Princes and peasants should read together and be treated alike.
7. Music and dancing sanctined sparingly.[7]	7. Music and dancing sanctioned sparingly.
8. The prime of life may be recokoned at a period of 20 years for a woman and 30 years for a man.[8]	8. Prime of life—16 years for a girl and 25 years for a man—but the period of celibacy for a woman may extend to 20 and 24, while for a man to 36 and 48 years.

1. The Laws of Plato	Satyarth Prakash English translation by C Bhardawaj page 37
2. " " "	" " " " 36
3. " " "	
4. Plato's Republic	" " " " 48
5. " "	
6 " "	" " " "
7. " "	
8. " "	

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Plato.	Dayananda.
9. The privileges of man and woman in edueation are alike.	9. The privileges of man and woman in education are alike.
10. Plain Living and High Thinking should be observed as the fundamental principle of the Educational programme	10. Plain Living and High Thinking should characterize the life career of a student both in the Gurukula and out of it.
11. The Schools and Colleges should be located in secluded places.	11. The Schools and Colleges should be located in secluded places with fine surroundings.

The highest aim of Education according to Plato is to produce the true Philosophic Disposition in the Students, the characteristics of which he counts in the Book VI as follows :

1. An eager desire for knowledge of all Reality.
2. Hatred of falsehood and devoted love of truth.
3. Contempt for the pleasures of body.
4. Indifference to money.
5. Justice and gentleness.
6. Quick apprehension and a good memory.
7. Musical, regular and harmonious disposition.

Swami Dayananda quotes from the Mahabharta in support of his own view as to the qualifications of an educated person. In the 4th Chapter (Satyarath Prakash) we read that "he should never be idle or lazy, nor affected by pleasure or pain, profit or loss, honour or dishonour, public applause or censure, that he should be able to grasp

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the most abstruse subject in a very short time, should have unbounded faith in God and apply his knowledge for the good of others."

Caste System, Greek aud Indian.

The Caste System has been considered as the most distinctive feature of the Indian Religions. Howsoever diverse they may be in other respects they almost all agree on the point of caste considerations. The System can by traced back to the *Vedas* where the four-fold division of mankind is mentioned. In the beautiful Rigveda Mantra (30-2, organic viw of Society is clearly enunciated. The human organism is compared with society as an organism. Bodily organs such as head, hands, thighs (legs) and feet with their respective functions are compared with the four corresponding organs of Society, *i. e.*, classes with their respective duties. Dayananda's interpretation of this System is unique. It is better here to summarize his views. According to him this system of four-fold divison of mankind is based upon the universal principle of the "Division of Labour." The Human Society can be roughly divided into four Sections ;

1. *Deliberative*—consisting of Brahmins, the altruistic teachers of humanity.
2. *Protective*—consisting of Khashtriyas or Military Class—Soldiers.
3. *Productive*—consisting of Vaishyas—traders and commercial classes.
4. *Serving*—consisting of Shudras, menial servants—unfit for the higher services of Society.

Now thus interpreted the system naturally resolves itself into class-distinction which results from the distinction of worth and merit of the individuals. The worth and merit are determined by the quality and quantity of Education received and the conduct and character achiev-

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ed. The universal spirit of class-distinction admits of differences of tastes and capacities also, which individuals or groups of individuals acquire through experience. Such a natural system of *class-distinction* must not be confused with the present *caste system* in Hinduism which recognizes *birth* as the most potent factor in determining an individual's rank in the social scale. A Brahman's son howsoever mean and miserable he may be enjoys social privileges which the son of a Khshtriya or Vyaish is deprived of. To universalize the principle underlying the system and to protest against the vested interests of the priestly classes in India was to strike axe at the very root of Orthodoxy. This Herculean task was reserved for Dayananda and he proved himself equal to it. The spirit of this principle Plato wanted to introduce in the Greek Society of his day to ensure the best possible social organization amongst his people, but the motive that prompted him to do so was not the *universality* of the principle but its *utility* for his "Republic". To him it was clear that the stability of a state depends upon its citizens doing the work they are best fitted for. This was possible only when they recognized the distinction of different classes with their respective functions. The unity of society must exist in the diversity of occupations. Plato felt that the interests of his State demanded that a principle similar to **वर्ण व्यवस्था** (class-distinction) in India, should be somehow incorporated in the social polity of Greece. But he was afraid lest his people should object to this innovation. He therefore took resort to the fabrication of a *healthy* myth in the third book of his "Republic" which makes people regard their country as their mother and their fellow-citizens as their brothers while their differences are accounted for by the gold, silver or copper-compositions in their dispositions. The resulting division of society into three sections, (1) Rulers or Philosophers, (2) Auxiliaries or military class, and (3) Cultivators or workmen exactly corresponds to the division of society into

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Brahmans, Khashtriyas and Vaishias as recognized by the Indian People. The fourth class (Shudra) is included in the 3rd section of the Greek Society. Thus Plato and Dayanand believed in a similar social organization of Society based upon the universal principle of the "Division of Labour".

Similarities of Metaphysical Views.

The Metaphysical views of Plato, one has to gather from his various dialogues such as the "Republic," "Parmanides," "Phaedo," "Protagoras," etc., while Dayanand's view one can clearly find enunciated in the Satyarth Prakash written by himself. The study of their works leads us to conclude that :—

1. Both believed in a Universal Intelligence as the Creator and Preserver of the Universe.
2. Both were Monotheists, Plato's recognition of *gods* is similar to Dayanand's recognition of *devas*.
3. Both believed in the pre-existence of soul and its eternity.
4. Both believed in the boundless Plurality of souls.
5. Both believed in Transmigration
6. Both believed in Matter as a separate entity from spirit.
7. Both believed in the purposive nature of the Universe.
8. Both rejected the Incarnation Theory.
9. Both believed that the perfection of man's existence consists in realizing his true harmony with God.
10. Both believed in salvation as freedom from births and deaths.
11. Both believed in "Deeper insight" or "Yogic vision" of a highly cultivated soul.

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12. Both believed in Universal Truths and Immutable Laws.

Plato's "Theory of Ideas" and Dayanand's "Veda."

The central idea of Plato's Philosophy is contained in his famous "Theory of Ideas," which draws a distinction between the sense-world and the thought-world. In the former is located all change, impermanence and the shifting show of the visible, sensible existence, while in the latter are relegated permanent "concepts" or "ideas" which are the real realities much more real than the world of *sense*. All that this world presents are mere "Copies," "types" of the eternal "archetypes" of the noumenal world. Sometimes Plato thinks that these archetypal ideas remain *in* and *before* the Divine Mind, and sometimes he is of opinion that they exist as "model forms" or "laws" in nature which are revealed to individual souls through deep contemplation. Many critics of Plato have interpreted this theory as a mere discussion of Universals and Particulars; others have attributed it to the poetic element in his philosophic disposition. Whatever may be the case, this theory demands a different explanation than hitherto given by the Western savants. As we have shown already that Greek Philosophy partook a great deal of Indian Thought, this "theory" can also be understood and appreciated in the light of the same thought, otherwise the metaphysical ideas of Plato do not at all fit in with the general ideas conveyed by this theory. Plato's belief in individual souls, their pre-existence and eternity, his theory of Reminiscence or Recollection according to which knowledge is only an interpretation of ideas pre-existing, and the Transmigration Theory which he also shares in common with the Indian Philosophers, all these can be justified if his "Theory of Ideas" be interpreted in the light of the conception of the "Veda," the "eternal word" held by Indian sages and revived and

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restored by Dayanand. Dayananda understands by the "Veda" the "eternal verities," the Universal principles, the unchanging laws, the immutable truths whether they be physical, moral or metaphysical. He thinks that they constitute God's knowledge and are transmitted to Humanity through the " Yogic Vision " of *rishis*, seers who can see through things and can grasp and divine truths by means of their fully developed insight. This view of Dyananda is strengthened by the fact that a similar position has been accorded to the " Veda " by almost all of the philosophers in India. The Veda has been recognized as स्वतः प्रमाण self-evident truth—like the Sun it is self-effulgent and reveals its own nature. This position is very much like the position taken up by recent writers in the philosophical circles of the West such as Mr. Moor who thinks that the validity of moral judgments is quite independent of the feelings of approval or disapproval which an individual or a society might entertain towards them. Truth is not *man-made* as Pragmatists believe but it is *man-understood*. Man slowly *finds* the moral laws, just as he gradually discovers the Physical laws. Man's study and man's knowledge is only an *interpretation* of the Universal Code—the " Veda " of Dayananda or the " Ideas " of Plato.

We may quote here certain high authorities who have also understood by the " Theory of Ideas " an attempt to recognize the Universality of Truth. Prof. Eucken in his remarkable book " Problem of Human Life " (English translation) thus speaks of the " Theory of Ideas." "However much that is problematic may remain in Plato's doctrine of Ideas, the latter discloses a great Truth which we cannot relinquish. And that is the recognition of the fact that there is realm of truth beyond the *likes and dislikes* of men ; that truths are valid, not because of our *consent* but independently of it, and in a sphere raised above all human opinion and power." We can gather almost similar views from the pages devoted to the elucidation

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of Plato's Philosophy in the first volume of Dr. Ueberweg's History of Philosophy. Prof. Marshall in his "Short History of Greek Philosophy" writes about Plato's Ideas :— "These regulative, underlying, permanent elements are ideas, *i. e.*, General Forms or notions which although they may come *second* as regards time into consciousness, are by reason known to have been there *before*, because through them alone can the sensations become intelligibly possible or thinkable or namable." These evidences are enough to support the reconciliation of Dayanand's interpretation of "Veda" and Plato's "Theory of Ideas." Thus we have shown the fundamental unity of the most important views of two master-minds of the world revealing thereby :—" Th'o old, th'o new

What does it mote,
If tale and rote
Are only true !"

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A COMEDY OF CASTES.

The "times of Mars," a leading journal for the literary Marsians, contans in its issue of the 10th July 12940: the following singular announcement :—

Comedy of castes on earth.

Our special correspondent who is on a visit to our sister planet the earth to study the customs, manners, religions, and philosophy of the people sends us a wireless message from India, a place somewhere in Asia, to say that a somewhat serious disturbance arising from caste distinctions, has led to the arrest of a number of culprits, and that a trial is to be held on the 15th July 12940. We have flashed back a messag to our correspondent, to be present at the trial and to send us a *verbatim* and graphic report of the proceedings. As soon as it comes to our hand we shall publish it for the information of our numerous readers.

The Times of Mars, 20th July 12940.

Comedy of castes in India. Sensational Revelations.

The report of the trial in India to which a reference was made in our issue of the 10th July is to hand and we publish the full text as it was received from our correspondent :—

"Possessing tastes and inclinations out of the common run gifted with a large share of reflective powers with a longing to see other worlds wider and larger than the narrow confines of home circle, fired with zeal and ambition, with an insatiable thirst for knowledge of all kinds, I left home nearly ten years ago, and was conveyed to Europe. Of all the beautiful things I saw in Europe, America, Airica, Asia, all of which I have visited now, I will not speak here, but of one thing I will make mention, *viz.*, that the savage spirit of war is not yet dead among the inhabitants of this planet. With all their full talk about the brotherhood of men, their ethices, morality, religion, and philoso-

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phies, a glaring distrust of one another among themselves is observable even to the most sluggish intellect. I find that the powers are all armed to the teeth, and are ready to fly at one another's throat at the slightest provocation. This growing distrust and want of faith also mark the life of the civil societies, and often occasion an interminable war of words among them. One of these wars was the occasion of my message to you."

On the evening of the 9th July, I was occupied in my study arranging the notes I had taken during my prolonged journey on earth, when a messenger brought me a note from the Chief Justice of the place. It ran thus:—

SATURDAY,

MY DEAR DOCTOR,

An interesting case of caste distinction is brought before me for trial. Knowing your absorbing interest in the social questions of this country, I ask you to attend the trial which will come off on the 15th inst. A place of honour will be accorded to you as a distinguished visitor from Mars. If you have no other engagements, I shall be very pleased if you will breakfast with me to morrow.

With kindest regards,

Yours sincerely,

A JUSTICIAN.

I shall skip over the details of the sumptuous repast and sparkling conversation with the Lord Chief Justice over luxurious Indian Cigars. Suffice it to say that I returned home somewhat late, for my dinner, with a feverish impatience for the day that promised so much in the embryo.

At last the memorable day dawned in the horizon and I jumped out of my bed clothes, and went absent-mindedly through the daily routine work of ablution, dressing and

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breakfasting Full half an hour in advance of the given time I found myself pacing up and down the court-yard with my mind thoroughly absorbed in the possible features of the day. A familiar hand placed upon my shoulder awakened me from my reverie, and the next moment I was walking along with my friend Justician towards his chambers.

Amid funeral silence I took my seat on the right hand side of the Lord Chief Justice, after he had taken his, and the business of the day commenced by the reading of charge against the accused. The Crown Prosecutor read :—

"On the 8th July 12940 at a garden party given by a Cosmopolitian, residing at No. 1, Free Street, the accused were arrested for breach of public peace. On enquiry being made it was discovered that the disturbance which commenced with hot words, insults, insolence and abuse, and ended in general free fight was caused by caste scruples and by some individuals of the lower castes mixing their cups, saucers, and eatables with those of higher castes.

Then the names of the ringleaders were read, out and what struck me as most singular was that there were so many answering to the same name, *viz*, Hypocritian this, that or the other.

After this ceremoney was over Cosmopolitanion was duly sworn and made to take his stand in the witness-box. His Lordship inquired :—

What do you do to earn your living?

Cos.—Nothing in particular. I am a landed proprietor.

L. C. J.—Did you inherit the property?

Cos.—No, your Lordship, I won a big prize in a lottery and then speculated with the money on the race course where I doubled it. Afterwards I bought the property which now brings me in a comfortable living.

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Hearing this astounding confession I asked his Lordship whether there was no law in country's statutary books prohibiting speculation and gambling.

"Of course," said his Lordship, "But our law sanctions wholesale indulgence of any vice; it is only the individual vice that is really punished by the law".

"According to the legislative ethics of yours" said I, "the action of a single man killing a private person and plundering his property would be interpreted as murder and robbery, while the whoelsale killing of a people by a people and occupation of their country would be considered lawful war and victory".

"Just so Doctor" said the Lord with a wink, and turning his face towards the witness asked "Your Caste"?

Cos.—"Past or present".

L. C. J.—What do you mean! Explain yourself.

Cos.—You see my Lord, I was born to parents who belonged to the Patel-caste.

L. C. J.—(Shouting) What caste ?

Cos.—The Patel caste.

L. C. J.—How many castes are there ?

Cos.—I am afraid I cannot enlighten your Lordship in this matter, and I am not ashamed to confess my ignorance with your Lordship.

L. C. J.—Is that your present caste or past caste?

Cos.—My past caste.

L C. J.—Then what is your present caste?

Cos.—No one in particular.

L. C. J.—You mean you are a Pariah.

Cos.—I beg your Lordship's pardon, I did not say so.

L. C. J—Well, then make yourself a little more explicit.

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Cos.—By no one in particular I mean that I have the privilege of taking my meals side by side with any man of any caste provided of course he chooses to invite me or I invite him, I have done so in turns with Brahmins, Kshatriyas and Baishyas and Sudras, and a host of others whose caste I did not then care to inquire into, nor wish to know now.

L. C. J.—You invited the accused to the garden party.

Cos.—Yes and I regret I did not have better sense than to invite those fools. I beg your pardon—I mean those friends. It has cost me a good bit of money to feed them, to say nothing about the damage they have done to my property. If I but asked them singly here....."

I noticed that the man was on the point of making some damaging disclosure but checked himself in time. The L. C. J. either did not perceive the hesitation or he did not want the confession and so he instantly asked the witness " Do you know how the row was started"?

Cos.—No.

L. C. J.—That will do, put the other witness on oath. This was accordingly done and his Lordship asked the second witness, answering to the name of Outcastian.

L. C. J.—What is your profession?

Cos.—I am a physician and chemist.

L. C. J.—What caste do you belong to?

Cos.—I am sure I don't know.

L. C. J.—Indeed you are very ignorant.

Out.—Perhaps so, but I can assure your Lordship that it is not of my seeking. It is forced upon me.

L. C J.—How is that?

Out.—Two years ago I was excommunicated by the learned heads of my caste and since they tell me that I do

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not belong to their caste nor any one else's caste. I am persuaded to believe I have no caste.

L. C. J.—And why were you excommunicated?

Out.—First for going to England, and subse uently for not complying with the conditions of readmittance.

L. C. J.—Were the conditions so very severe that you would not comply?

Out.—Yes, your Lordship. They wanted me to fork out as much as Rs. 2,000 and I could not do so, besides I would not even if I could.

L. C. J.—Why not?

Out.—Because I know by precedents wherein excommunicated men have been readmitted for a much smaller sum.

L. C. J.—Then why did they adjudge such a heavy penalty in your case?

Out.—I believe they fancied I had a lot of money, and they wanted to fleece me as much as they could.

L. C. J.—Perhaps you are a bachelor?

Out:—No Sir, I have a wife and two children.

L. C. J.—They don't live with you surely, do they?

Out:—Yes, we all live together, in the same house and we are all excommunicated.

L. C. J.—Are you many in number?

Out:—As to that we form quite a small community.

L. C. J.—Supposing one of you died, would the priests perform the ceremony?

Out:—Not they, but if I was foolish enough to give them a dinner party to commemorate the dead, I know they would turn up like so many hungry wolves. Moreover, they would not scruple to take my money, clothes, furniture, anything, but not the meal prepared at my place, which meal after all, can't be much worth to them.

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L. C. J.—Can you tell how the quarrel commenced?

Out :—No your Lordship.

L. C. J.—But you took part in the fight?

Out :—You may justly conclude so, your Lordship for with the terrible testimony of a broken head who would ever believe that I did not have a share in the conflict.

L. C. J —Do you mean to say that you did not engage in the fray?

Out :—I emphatically say that I did nothing of the sort.

The fact of my having occipital bone severely injured should give the impression to your Lordship that the blow was delivered by some cowardly hand from behind my back.

Here Outcastian laid bare his massive head disclosing the presence of a nasty cut two inches long, and about an inch deep in size, and the Lord sang out "call another witness". When the next one known as Hypocritian the 1st, was introduced in the box, his Lordship questioned him.

What are you?

Hyp. 1—I am a clerk in a counting house.

L. C. J.—And what may be your caste?

Hyp. 1.—Shrimali Bashya.

L. C. J.—What is Shrimali Bashy?

Hyp. 1.—It is one of the many sects of the Bashyas.

L. C. J.—Do the different sects intermarry or interdine?

Hyp. 1.—I can give your Lordship only an imperfect answer.

L. C. J.—Never mind let the court hear what you know.

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Hyp. 1.—Where they intermarry they must interdine also, unless the bride is converted to the side of the bridegroom and *vice versa*, whereas those who do not intermarry may still interdine without losing their caste.

L. C. J—You have expressed yourself clearly, but do you yourself observe the caste distinctions?

Hyp. 1.—Oh yes! I do at least.

The man was evidently struggling to retract the assertion, but his Lordship gave him no time for it.

L. C. J.—Do you happen to know the grounds of the quarrel?

Hyp. 1.—Only in a very uncertain way.

L. C. J.—Nevertheless let us have your version of it.

Hyp. 1.—I had just finished a cup of tea when I heard a voice loudly denouncing somebody's action. On going a little closer to the scene of the squabble my ears could distinguish nothing but a general outburst of the Hypocrite, the outcaste, the unclean, how dare he touch my dish, so forth, so on. And then there was a regular free fight.

L. C. J.—And did you fight or not?

Hyp. 1.—I was attacked and retaliated in self defence.

L. C. J.—Who attacked you?

Hyp. 1.—I can't tell. The confusion was so great.

Without further questioning the Hyp. 1. was allowed to leave thewitness-box, and his place was taken by Hyp, II.

L. C. J.—What are your means of livelihood?

Hyp. II.—I am a contractor of Public Works.

L. C. J.—Your caste?

Hyp. II.—Brahma Kshatriya.

L. C. J.— Are there many varieties among Kshatriyas?

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Hyp. II.—Perhaps not so many as among the Bashyas and the Brahmins.

L. C. J.—No doubt you rigidly fulfil the obligations of your caste?

Hyp. II.—We are compelled to it.

L. C. J.—Don't prevaricate. Do you keep the rules of your castes or not?

Hyp. II.—We can only try your Lordship, and I do all I can to obey them.

L. C. J.—You are still shuffling my man, your answer does not satisfy the court. Now answer another question and do not equivocate. Do you know who begot the dispute?

Hyp. II—I shall tell what I know.

L. C. J.—Well then come out with it and do not tarry.

Hyp. II., Hyp. III. and Panditian were sitting at a table eating some sweetmeats. When I saw Hyp. III. whom I was looking for, I stopped to have chat with him, he offered me a piece of sweetmeats from his plate. I liked it so much that I was temptod to have some more. Seeing a piece of it on Panditian's plate I helped myself to it, Panditian looked up to me and said "How dare you defile my sweets or touch it," and before I could explain or apologize he started abusing me. He said that I was a Pariah, and that I defiled him. Hyp. III whom I thought I knew well, also joined him, and called me few names. I could stand it no more, and so I replied back in kind, the matter was worked up to a pitch where a war of words was not going to serve any useful purpose, so Panditian flung the plate full in my face. Instantly the crowd taking sides with their friends commenced a general pommelling. Eventually I was felled and I lost my consciousness.

His Lordship evidently thought that nothing further incriminating could be got out of this man, so he motioned

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him to leave the box, Hyp, III, then was brought up for examination.

L. C. J.—Are you Hypocritian III referred to by the last witness.

Hyp. III.—Yes your Lordship.

L. C. J.—Are you his friend?

Hyp. III.—I want to be, but he will not have it.

L. C. J.—Why will he not have your friendship?

Hyp. III.—He believes I seriously meant every word of the opprobrium during the unfortunate discussion, but if he gave me a few minutes apart, I could easily assure him that I meant nothing. It seems that he is determined not to believe me.

L. C. J—Can you tell more about this conflict than what is already told us?

Hyp. II.—I really cannot.

L. C. J.—Is there any thing in the statement of Hyp. II. you would like to contradict?

Hyp. III.—No Sir, I am quite willing to endorse it.

L. C. J.—Which caste do you belong to?

Hyp. III.—I am a Gour Brahmin.

L. C. J.—How many branches are there of the Brahmin caste?

Hyp.—There may be more but not less than 84.

L. C. J.—Do they all have the same customs and manners?

Hyp. III—No Sir they vary with the different people.

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L. C. J.—Can you give an instance of variation?

Hyp. III.—A Bengali Brahmin is allowed by his caste to eat fish, a Gujarati Brahmin on the other hand is not.

L. C. J—What is your calling?

Hyp. I.—I am a professional cook.

L. C. J.—What is that?

Hyp. III.—I hire myself out to cook caste-dinners when any.

L. C. J.—And how do you occupy yourself on off days?

Hyp.—I go on a round of houses receiving alms.

L. C. J.—You mean you go begging from door to door?

Hyp. III.—We do not look at it in that light.

L, C. J.—No doubt it is a lucrative job.

Hyp. III.—Well it pays, your Lordship, and we do not starve.

Hyp. III was succeeded by Parsian whom his Lordship asked :—"your caste"?

Parsian :—I am a Parsi and not a Hindoo.

L. C. J.—Oh I see and what are you?

Parsian :—I am a hotel-keeper.

L.C.J.—How did you happen to be at the garden party?

Parsian :—I had the contract to provide light refreshments.

L. C. J.—Surely not to the Hindus?

Parsian :—It was not my duty to ask questions. I was there to serve.

L. C. J—And did you serve the Hindoos?

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Parsian :—When they came to me for any thing.

L. C. J.—What at all did you serve ?

Parsian :—From Iced-water and plain biscuits, to champagne and mutton chops.

L. C. J.—Did any of the accused come to you to be served?

Parsian :— Your Lordship it is a delicate question to answer. I do not wish to betray the confidence of my customers.

L. C. J.—The Court insists upon your making a plain avowal of the truth, and if you refuse you will be punished for contempt of court.

There was a sudden mo ement in the Court audience and a great agitation among the accused. I was also suprised at the firmness of the L. C J.

Pars:—All the accused, except one known as Panditian, are among my patrons. When they first called at my hotel they exacted a promise from me to keep mum respecting their visits.

L. C. J.—Did they all come together?

Par :—No your Lordship, each came separately.

L. C. J—When they come to your establishment, do they come boldly?

Par:—No sir, they are smuggled in by the side entrance into private rooms.

L. C. J. —Does their bill of fare include wine and meat ?

Par :—No Sir, there are several varieties, among my customers, for instance Cosmopolitanian and Outcastian,

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consume both wine and meat. Hyp. 1. calls for wine only. Hyp. II and Hyp. III, order only mutton preparations, and drink plain water

L. C. J.—What is the proportion of the Hindoos among your customers?

Par :—I cannot be exact, but I know for certain that their number is rapidly increasing.

L. C. J.—And did you serve the accused at the party?

Par :—I did serve all but one, according to their orders.

L. C. J.—Do you know anything about the disturbance?

Par :—No Sir, I was where my duty required me.

L. C. J.—That will do. Bring the other witness and put him on his oath.

When Panditian took his stand in the box his Lordship peremptorily asked :—

Did you abuse and eventually attack Hyp. II or not?

Panditian :—I did that.

L. C. J.—What was your reason for doing so?

Pan :—He did an objectionable thing.

L. C. J—What was that?

Pan :—He tried to defile me.

L. C. J.—How did he do that?

Pan :—By putting his hand in the plate I was eating from.

L. C. J.—I don't see how that would have defiled you? Don't you put your hand in your plate?

Pan :—Yes, but I am a Brahmin and therefore much superior to him, who is only a Kshatriya. My caste

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principles require that I must not eat anything touched by one of the lower caste.

L. C. J.—But you would eat with other Brahmins of your caste?

Pan :—Undoubtedly.

L. C. J.—Now can you tell what physical and mental changes take place in a defiled man?

Pan :—No that I cannot tell.

L. C. J—Then on seeing a man you could not tell whether he was defiled or not?

Pan :—No, your Lordship.

L. C. J.—If one told you that he was a Brahmin, would you eat with him?

Pan :—I shall have no objection to dine with him.

L. C. J.—If afterwards you learnt that he was a defiled Brahmin would you know in what particular way and to what extent you were defiled.

Pan :—No Sir.

L. C J.—Do you know that you are a defiled man now.

Pan :—I don't know what to say. I am afraid there is a fallacy somewhere,

L. C. J.—Well find out the fallacy and tell me what the defilement is.

Pan :—Will your Lordship recommence the argument?

L. C. J.—Well we shall traverse over the ground again. First tell me what you are.

Pan :—I am a Shastry.

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L. C. J.—How am I to believe that you are a Shastry.

Pan :—From the knowledge of Shastras I can put before your Lordship.

L. C. J.—That means that the knowledge of a thing consists in knowing the properties and qualities of the thing to be known.

Pan :—Nobody will deny that.

L. C. J.—Now suppose you saw some cooked rice, in your own house and on your table, could you know whether it was defiled or not?

Pan :—No Sir.

L. C. J.—Why not?

Pandi.—Because the rice to look at is the same in property and quality as any other rice.

L. C. J.—Now suppose that some one told you that the rice was cooked by a Parsi, would you then call it defiled?

Pand.—Certainly.

L. C. J.—And how would you prove it?

Pand.—By the testimony of the man who gave me the information.

L. C. J.—And suppose he had told you a lie, would you take the rice as defiled?

Pand.—No. I would not.

L. C. J—It follows then that rice in itself gives no indication of the defilement.

Pand.—Obviously it is so, Sir.

L. C. J.—The rice becomes defiled on the testimony of some one.

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Pand.—Yes Sir.

L. C. J.—This testimony is external and not the property or quality of rice.

Pand.—True Sir.

L. C. J.—And the rice is always rice whatever the external testimony.

Pand.—It seems so my Lord.

L. C. J.—Then what is the defilement you talk so loudly about?

Pand.—I am sure I do not know even now.

L. C. J.—Why don't you see that it is merely a belief and nothing actual belonging to the thing called defiled.

Pandi.—Still may not touching defile a thing?

L. C. J —How?

Pand.—Suppose a man had some contagious disease, would not contact with that man induce disease in the person touching him?

L. C. J.—Yes.

Pandi.—Would not the germs of the disease infect the food touched by him?

L. C. J.—Very likely.

Pand.—Does it not follow then that the food touched by another man is defiled food? It was upon this principle, I believe, that our caste system was based.

L. C. J.—Whatever your caste system may have been based upon, let me point out to you that there is a fallacy in your argument.

Pand.—But did not your Lordship assent to my proposition?

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L. C. J.—Yes, but not to the deduction you drew from it.

Pand.—Where is the fallacy then?

L. C. J.—In drawing the conclusion you omitted the original terms of the proposition and supplied undefined terms.

Pand.—How did I do that ?

L. C. J.—I will repeat your argument. Contact with diseased persons produces disease. A diseased man in touching food defiles it. Therefore the legitimate conclusion is that the food touched by a *diseased man* is defiled food. Contrary to this you tried to prove that the food touched by *another man* was defiled food by introducing "*another man*" for a *diseased* man. Now do you perceive the fallacy?

Pand.—Yes your Lordship.

L. C. J.—Now if your caste system is based upon this hygienic principle it does away with such terms, as Brahmina, Kshtriya, etc. It takes account of the diseased man only. Do you follow me?

Pand.—I do feel that the lines of your snare are fast closing me in.

L C. J—No, No. Now that I am only helping you to get out of the snare of ignorance into which you have so long been caught. Now tell me what caste signifies?

Pand.—A class or an order of society.

L. C. J.—Does not the term class point to some feature common to the individuals forming the class?

Pand —That it does your Lordship.

L. C. J.—And is not one class different from another, on account of the difference of qualities existing between them ?

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Pand.—That is just the thing our Shastras teach us.

L. C. J.—If that be so you people ought to be ashamed of yourselves for not acting up to it. However tell me into how many classes can a society be divided?

Pand.—Into as many as there are individuals in it.

L. C. J.—Why so?

Pandi.—Because no two things are alike or identical in all respects.

L. C. J.—Quite true but the law of classification takes note of the points of dissimilarity and resemblance only. For instance, take the animal kingdom, and you will find that man is separated from brute, on account of certain points of difference and dissimilarity. Isn't that so?

Pand.—Only too true your Lordship.

L. C J.—Now can you say into how many parts a society should be classified?

Pand.—I really don't know, your Lordship, but our Shastras speak of four different castes.

L. C. J.—What are they?

Pand.—Thinkers and teachers called Brahmins.

Warriors called Kshtriyas.

Traders and merchants called Baishyas.

The Non-descript labourers and servants called Shudras.

L. C. J—Why that is really a very intelligent classification!

Pand.—I always felt that our forefathers were very wise men.

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L. C.J.—But you never realised that their descendants were degenerate fools. Now tell me whether you were justified in abusing and attacking Hyp. II?

Pand.—No Sir.

L. C. J.—Then why did you kick up such a row at the party and cause so much trouble?

Pan.—I was blinded by ignorance and prejudice and was therefore misled. I express regret and ask to be forgiven.

As there were no more witnesses to be examined the sitting was adjourned. The L. C. J. promising to deliver his judgment at the next sitting which was to be on the following day.

On the day of the trial, I dined at my friend Justician's and remained overnight with him. After a general discussion of the evidence produced at the trial, he complained of a severe headache and retired to bed, asking me to write out the judgment for him. Next morning I presented him with a copy of the judgment and he approved of it, but not without making some important alterations in the same.

Arriving at the court we saw that it was thronged to hear the judgment. In a gruff and solemn voice his Lordship read the judgment as follows :—

"In summing up the evidence before me, I am impelled to the general conclusion that the Hindoos as they stand today, occupy a place far below the high altitude to which their forefathers had raised themselves by their industry, wisdom and valour. Comparing the past with the present it becomes easy to observe that the descendants of the race once so renowned for its arts and philosophy are fast sinking lower and lower from the high position bequeathed to them by their ancestors. I also notice that the high stand of their

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progenitors' ideal is entirly lost sight of, and a false and degrading one raised in its place. Symptoms of degeneration and decay have set in, and they are manifest in almost all their relations, industrial, social, political, and philosophical. Rank superstition and ignorance have dethroned reason and knowledge. Egoism and orthodoxy have usurped the place of liberty. Socially I see them as slaves to unnatural customs, industrially consumers of foreign produce, politically under foreign rule, and philosophically at war with one another among themselves. Cowardly hypocrisy, suicidal disunion and distrust, and hateful intolerance are stealing a march upon them. It is a very sad and gloomy outlook, nevertheless it is true. The caste system as it exists to-day dividing the race into so many sects and sub-sects and depriving it of the solidarity so essential to national life, is not only far removed from the original ideal, but is altogether depraved and therefore the prime cause of so many social troubles. By preventing free intercourse amongst one another this system acts as a damper upon all the higher feelings of love, affection, sympathy, brotherhood, etc. Under its thraldom healthy intelligent young men, weary of its hollowness and unreasonableness, and sick of its relentless authority, learn to hoodwink one another by stooping to falsehood and deceit as is evidently proved by the evidence of the hotel-keeper. The same system is responsible for the army of Hypocrites seen moving about in society. Probity, courage of conviction, and sympathy, the indispensable factors of a strong manly character, are all killed by this irrational system. A race whose units have lost their characterising virtues no longer holds an honourable place in the hierarchy of nations but its place is always marked by inferiority and humility. That such is the position of the Indians will not be denied by any one. It will not serve our purpose to inquire how this false and degrading standard was set up, or why the original ideal was abandoned, but it is imperative that the young

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men and women, the hopefuls of the nation should be saved from the derogatory influences of the system. In fighting this system you will have to reckon with the priestly class which exercises such a powerful sway upon the credulous minds of the majority of men and women, by keeping them in ignorance about the true interpretations of the old standard. With but a few exceptions, the priestly class, side by side with all the other classes, has degenerated from thinkers and teachers into parasites, cooks and beggars. To the young men and women and all others who are convinced of the unnaturalness of this or that system, may be urged the importance of living up to their convictions and then there will be more honest men and women and less of hypocrites.

I find Panditian guilty of breach of public peace, but considering his regret, and request, I dismiss him with a warning to desist in future from all feuds arising from caste question.

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THE BAHAI MOVEMENT.

PART III.

(By Mrs. J. Stannard).

The Prophetic utterances of the Founder.

In view of the stirring and epoch-marking time we now pass through, and looking back on the equally vital history Europe has made within the last fifty years, I feel impelled to make this article something of a topical one, while yet it deals with deeply spiritual events and I propose therefore to put before my readers some lesser known facts which concern the prophetic side of Baha ullah's writings when he was laying the foundations of his world work during the years of 1860—69.

Outside Bahai circles little of these profoundly significant teachings can be known and still more obscure are the facts that centre round a series of remarkable letters or *manifestoes*, issued by the Great Master to the reigning Sovereigns and Rulers of his day both East and West* His declarations are couched in majestic terms conveying to the reader a sense of the illmitable spiritual forces at his command, while the solemnity of the warning and its clear incisiveness produce in some of the tablets an ineffacable impression. Perhaps in few of his early writings are his great powers of adeptship more strikingly shown than in these unique letters that

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* A booklet. *The Revelation of Baha'ullah* by Isabella Brittingham, pub. in 1902, Chicago, gives a useful summary of many interesting details relating to biblical prophecy.

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foretold international history and catastrophes of tremendous import years before, humanly speaking, any indications were at all discernible.

To-day we realise how completely all prophecies have been fulfilled and how evanescent in reality are all seeming worldly powers and successes.

The reigning Rulers to whom the declarations of his clearly expressed divine mission were sent are the following:—The Queen of England, the Czar of Russia, Napoleon III., The Emperor of Germany, the Shah of Persia, and lastly, an extremely fine communication to the Pope. Here are some of the subsequent results. It is recorded that Queen Victoria having read the contents of hers said. "If this is of God it will stand and if not there is no harm done" It is said that her dignified reception of this tablet drew from Baha'ullah the blessing that her reign would be long and beneficent and her people would flourish all over the world.

The Czar did more, he sent an emissary from among his nobility to investigate all the source of this strange letter and his messenger returned "with such impressive accounts of his mission that the Czar became stirred with the vision of the "most great peace." It may be just referred to here that the Bahais are shown great tolerance in Russia and there are hundreds of followers along the Caucasian frontier where the first Bahai temple stands now completed in Ishkabad, on the route to Tehran.

The Pope received his communication with scorn whereupon a 2nd letter was revealed to him that because of this act his temporal power would soon be taken away. In 1870 the Franco German war broke out and the French troops were withdrawn from Rome and King Emanuel walked in with his soldiers and made the Pope a virtual prisoner in the Vatican. We might also add and recall the

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recent deathbed of the last Pope who expressed despair at the modern powerlessness upto which the papacy had fallen to stop or promote wars.

Frederick 3rd then Crown Prince of Germany during a pilgrimage to Syria ignored *Acca*, (the Holy City) and the "great invitation" to visit Baha'ullah in prison. For this he was warned that he should never rule his country. He was crowned on his sick-bed and died three months after without having actually ruled Germany at all. The prophet revealed the following notable prediction—one that is being worked out hourly to-day and is alone sufficient to establish his superhuman mission and seership were this an isolated case which is far from being so. He wrote "O banks of the "river Rhine we have seen ye drenched in gore because the "swords of retribution were drawn against ye and ye shall "have *another trouble*. And we hear the woe and lamen-"tation of Berlin though to-day it is in manifest glory."

One may perhaps hazard the conjecture that the "other trouble" is not altogether unconnected with the destruction of the Empire through the future actions of his own son, then a lad in College, now Emperor William.

Napoleon III read the tablet addressed to him and threw it aside saying impatiently "If he is God, I am two gods" Baha'ullah then addressed him a 2nd letter containing the following: "Because of what thou hast done, affairs shall be changed in thy kingdom, then shalt thou find thyself in manifest loss and commotion shall seize the people there unless thou arisest to assist in this and follow the spirit in this straight way. Thy glory hath made thee proud! By my life! Verily it shall not endure but shall pass away unless thou takest hold of this firm Rope! We have seen humiliation hastening after thee hastening after thee while thou art of those that sleep!" This tablet was revealed when Napoleon was so powerful that he could say "On this globe I am the one god." *The world*

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knows the downfall of Napoleon III and of his dethronment, his exile and death.

An equally clear case of prophecy revealing something of the *Divine Wrath* the ancient great prophets of Israel sometimes were constrained to declare is contained in a tablet to a Turkish subject of prominent position when that country was in more prosperous condition and had through the policy of Abdul Hamid great political power—he wrote "The land of mystery (Adrianople) and what is beside it will be changed and shall pass out of the hands of Turkey and commotions shall arise and trouble shall become manifest on all sides" while the following judgment upon Turkey personified in Constantinople was uttered "O point which liest on the shore of two seas, the *throne of injustice* hath been fixed in thee * * and thou shalt perish and those people that are within thee shall greatly lament" Baha'ullah also predicted the downfall of the Khedive of Egypt (then Ismail Pasha). The messengers who conveyed the tablet to Egypt were made prisoners and sent into exile and the letter was ignored. But the bearers of it were assured by the manifestation that in a short while they would be released and again stand in the presence of the loved master.

General Gordon soon after in his political campaign when in the Soudan released these men and gave them permission to return home and the events of Egyptian history of that time are public property.

In connection with the bearing of a great Epistle of "Command" to the then Shah of Persia a terrible death and voluntary martyrdom of the messenger constitute a moving page in the Bahai-history of those terrible times. A youth bore it travelling on foot to Teheran and gave it to the Shah as the latter rode through the streets. He gave it, not as a petition but with the words "a command from one, whose authority is higher than yours."

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The brave messenger was savagely seized and before the Shah was made aware of the authorship of the letter or its contents young *Badi* (the Wonderful) was condemned by the officials to be branded to death with red hot bricks. When the executioners were lifting these red hot bricks with iron tongs to put them on his body he declared he welcomed this martyrdom and seized them with his own hands and applied them to his bosom. This devotion is all the more astounding when we know that he was informed before starting he might have to sacrifice his life. The city of Teheran Bahai'ullah blessed and promised that justice should reign there in and for this reason Bahais see the significance of its relative security and prosperity, also the attempt has been made to establish constitutional Government a method approved and advocated by the Bahai Founder.

The Tablet to the Pope.

In normal times the installation of a new Pope is often a matter of enormous political and religious excitement in Europe but this autumn owing to the poignancy of war conditions the new Pope's election of 1914 will pass down to history as perhaps the quietest and most expeditious ever known.

The following extracts may prove of interest to religious students taken from Baha'ullah's wonderful exhortation to the holder of this high office in his day. The terminology employed reveals his knowledge of the Christian mystic sense, though unfortunately its profound inner significances were entirely lost on a mind crystallised by formula and convention.

His declaration of himself as the pre-ordained Channel through which the Holy Spirit would be directed in these days he expressed as follows: " O people of the Son ! we have sent unto you another John (the Baptist) again. Verily he cried in the wilderness of the Beyan (the Bab

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and his book) " O creation of beings. Make clear your eyes, the Day of Vision and Meeting hath come nigh : Prepare ye the way O people of the gospel. Prepare ye the way the Day wherein shall come the Lord of Glory hath come nigh, come enter into the Kingdom." This phrase has reference to the prophesied and expected " 2nd Coming of Christ " which the othodox interpret literally and which advanced Christians of modernist schools and liberal theology in agreement with Baha'ullah's teaching declare to be a mystical and spiritual out-pouring " on all flesh " in the new dispensation when again the phenomenon of "conversion" to religion pure and undefiled by human dogma would be noticeable in all ranks and walks of life. In this Papal Tablet and in many others Baha'ullah clear ly yet mystically declares the Logos. (Ishwara) to be directl y energising on the earth again and that this power *of the word* is overshadowing him for the purpose of making this known. "The Breath of God " he writes " is breathed abroad throughout the world because the " Desired One " is come in His Glory. Lo ! the stones and clods cry out " the promised one " hath appeared !

"Beware lest *much knowledge* hinder thee from attaining to the *Lord of Knowledge* or the created world from " the presence of Him that did create it ! Arise in the " Name of God the Merciful ! * * * put aside the *veils* " *of learning* lest they prevent thee from entering the " region of My Name the self-existent One ! Call thou to " mind how Jesus the Anointed of the Spirit came and the " most learned doctors of His Day gave out judgment " against Him in the chief city of His country while *fishers* " *men* believed in Him ! "

Be warned then O son of understanding ! Verily thou thyself art a sun in the heaven of great names. Beware lest darkness spread its veils over thee and conceal thee. Ponder on that which hath been given thee in the book of Thy Lord, the loving, the mighty !

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Hearken O ye assembly of the learned ! Cease from your writing for the utterance of the Supreme Voice hath gone out between earth and heaven. Set " aside that which ye " have written and accept this which we have sent to you with power and majesty ! The hour which is *hidden in the knowledge of God*, hath come. Hasten then to Him with humility and penitence !"

The "hidden hour" alluded to is the time when an avartar, or manifestation appears again on earth which event is known only to "*the Highest*," and as Jesus declared to the disciples—" that day and that hour knoweth no man not even the son nor the angels but only my Father." To continue—"O ye that have power to understand look up and think on those who rejected the Son when He came unto them in His power ! How many of the Pharisees were awaiting His coming and making supplication to God for His appearing ! But when the fragrance of Divine Union was breathed abroad and Perfection manifested they turned from Him and rejected Him ! * * * None drew near to the Holy Face save a certain few who were of small account among the people yet to-day those in power and mighty stations give glory to their names ! * * * Beware lest celebration (the great ceremonial of communion in High Mass) hinder you from the celebrated and worship keep you from the worshipped one ! Rend aside the veils of superstition ! Behold the Lord and Mighty One hath come to minister the Life of the world and for the uniting of whatsoever dwelleth therein * * * How many servants are there whose deeds have become veils preventing them from coming nearer unto God, the Giver of Quickening Breath. O ye communities of the hermit's life! the fragrance of the Merciful God hath been shed abroad over all men ! Blessed is he that putteth passion from him and receiveth the Divine guidance. *Come out* from your abodes and cause the children to enter the Kingdom of God." Baha'-

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ullah has laid it down in his teaching that in these days all knowledge must be given to the people, that none are to seal up the mysteries and declare the "common people" as too vile or ignorant to be taught divine truths. This is a vitally important point since the closing of all doors of true knowledge by the Jewish teachers to the people and the refusal to share divine wisdom with the great humanity in Persia and Arabia on the part of mystics and divines that brought about the downfall of vast nations and depleted the world of spiritual force for its evolutionary necessities. India too realises that her time has come when she must take up and enlighten the vast hordes of "common people" if she is not also to go the way all lost nations went.

The concluding powerful paragraph is worth a thoughful notice—"O followers of religion! I see you wandering and lost in the desert of emptiness. Ye are the fish of the sea! What hindereth you from your creator? Verily the sea is mighty before you! Hasten ye then from all religions. This is the day wherein the Rock itself crieth out 'Praise the name of the exalted One! The *Father* hath manifested Himself and what was promised unto you in the Kingdom is come!"

This clarion call and the Christian world need not be interpreted in the narrower personal sense only. The Great Master had come to teach the world and reveal the wonderful possibilities for future spiritual progress in humanity if they follow certain lines of union and reform. When he speaks to Muhammadans and Jews he gives the same forceful declarations and a similar call to 'awake' "to rise and do" and these are couched in the mystic phraseology of those books revealing Inspiration of high order. The following is an extract from one of his works. The Kitab-ul-Khan dealing with religious arguments upon the signs and evidences of the expected 'Manifestation' and from the standpoint of his own countrymen in Islam.

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It was written for a relative of the late Bab, and penned from Bagdad in 1862-3. The extract selected deals with the error of shutting off knowledge from the bulk of a nation—

"Lend not thine ear to the vain statements of the servants who say that the book and verses cannot be proof to the common people because they neither understand nor comprehend them * * According to such statements none would be found to know God nor would it be necessary, for the knowledge of Him is greater than the knowledge of His books and the common people would not possess the capacity to comprehend it. This statement therefore is extremely vain and inadmissible and emanates from pride and arrogance for the purpose of keeping the people afar from the good pleasure of God and grasping the reins tightly.

Before God these common people are accepted and approved above the learned who have turned away from the True One. Understanding the Divine words and comprehension of the utterances of the "Ideal Doves" (minor spiritual significances) have no connection with outward learning but depend upon purity of heart, chastity of soul and freedom of spirit. At the present there are some servants who have not seen a single letter of the *forms* of learning, yet they are seated upon the summit of knowledge and the gardens of their hearts are adorned with roses of wisdom and Hyacinths of Insight through the clouds of Divine B unty. Blessed are the sincere ones through the Light of this Great Day!"

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER IV.

Ethics of Manu.

Manu, the great Hindu Law-giver, is styled as the Progenitor of the whole Aryan Race. His *Smiriti*—Code of Laws—is indeed a remarkable book and therein the Great Thinker has touched upon various problems that are awaiting solution even in the twentieth century. It is probable that a reader with a 'critical bent of mind' may not fall in with all the views of Manu. All the same, Manu in an admirable way discusses the problems of Education, Sanitation, of the different forms of Government, of domestic and public life of a citizen and of the duties and responsibilities of four *Varnas* and *Ashramas*. There can be no denying the fact that his *Sanhita* is a very valuable treatise on the Science of Social Organisation. True it is that like so many other Sanskrit works there are in it many interpolations and an unsympathetic reader traces out many *shlokas* containing contradictory statements. But it must be admitted that the spirit of the book as a whole is ennobling and many sublime thoughts are embodied in that *Smiriti*. Ideals of education and morality at any rate are certainly noble. Sometimes they set us thinking as to whether we are really in advance of, or traced our steps backwards from, his ideals. Many a time we are driven to the irresistible conclusion that Manu is a rationalist of the rationalists and if, in future, an association like the R. P. A. of England were to be started in India, the promoters can easily lay their hands on *Manu-Smiriti*, and issue 'a cheap reprint' of the same to give a wider publicity to the writings of an Indian philosopher and thinker. His ideal of conduct in life is not an ideal for a particular country, race or period of life but is an ideal

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worth striving forand dying for, by all right-thinking men in all ages and climes. The development of virtues he has enumerated bears a stamp of deep erudition and profound thinking. His one *shloka* which we quote below is the quintessence of the science of ethics or *Dharma*. When we see that within such a small compass he has packed in much of sense and wisdom we pay homage to the genius of that philosopher-statesman of the Vedic age.

Says Manu :—

धृतिः क्षमादमोऽस्तेयं शौच मिंद्रिय निग्रहः ।
धीर्विद्या सत्यम क्रोधो दशकं धर्मलक्षणम ॥

MANU. VI. 92.

"Courage, Forgiveness, Control of mind, Avoidance of misappropriation, Purity of mind and body, The bringing of senses under effective control, Intellect, Learning, Truthfulness and Absence of anger—these ten are the marks of Virtue or good conduct."

This classification enables us to see how these virtues grow and gradually come to be recognised in the development of human life. Here we see courage topping the list and none can question the position it occupies. For success in life the possession of this virtue is a supreme necessity. Without this no movement can prosper and no achivement is possible. The sun never sets on the Dominions of the Britons because of the indomitable courage of the English *men of action*. In primitive times this virtue was required to be shown on a battle-field, but even now in all the departments of human activity the importance of this virtue has ever remained the same. When a social reformer places his finger on the plague spots of society or when a scientist discovers a new theory the first virtue he is required to summon to his aid is courage and it then goes by the name of *Moral courage*.

Courage gives victory and victory leads on to Power. Then it is that one gets greater chances of showing cle-

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mency to one's subordinates. Mercy, therefore, which is 'an attribute to God Himself' should be shown to those that deserve it. Power or position in life brings in wealth and its charms are likely to lead the possessor astray. Exercise, therefore, 'Control of mind'. Deprive not others of their wealth or any material possessions. The world is full of temptations and more so, for a wealthy man. Maintain, therefore, purity of body and mind or else you will come to grief. With all these the training of the intellect is a great necessity without which criminality increases as it is a disease of the brain. Truth and absence of anger, too, are of paramount importance. They lead on to tranquillity and happiness in the society as a whole. Verily these are Ten Commandments worthy to be written in letters of gold on the grateful hearts of *Manujas*—men:—

(1) Water washes off bodily impurities. Mind is exhalted by truthfulness. The human soul is elevated by knowledge and performance of genuine penance and intellect is refined by noble ideas.

MANU. V. 109.

What is *Dharma* and the rationalist Manu answers.

(2) Understand that that is *Dharma*—conduct in life—which is followed by really learned men who are free from arrogance, inordinate affection and hatred and that which is approved by consicence.

MANU. II. 1.

Where is the seat of authority and Manu answers.

(3) The seat of authority for what is moral lies in (1) Revelation, (2) Tradition, (3) On the behaviour of good people and lastly (4) On the inward satisfaction of conscience.

(Here is a combination of the well-known methods of test).

Undoubtedly this is an appeal to the Supremacy of *Reason* to establish 'a system of ethics verifiable by experience independent of arbitrary assumption'.

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(4) Freedom from inflicting pain to others, truthfulness, honesty, purity, control of senses is a short form of the law of guidance for all the four divisions of society.

MANU 10. 63.

(5) Let those that seek happiness be content. Contentment is at the basis of happiness and mean ambition gives rise to misery.

MANU 4. 12.

(6) Speak the truth. Let it not be unpleasant. Speak not a pleasing falsehood. This is the ancient rule.

4. 138.

(7) Let a wise man not care much for honour and mind not dishonour. Or else his peace of mind will be disturbed.

4. 162.

(8) Hospitable treatment of a deserving guest gives wealth, fame, long life and happiness

3. 106.

(9) Dependence or slavery is miserable. Independence gives happiness. (Learn self-help and hanker not after mean flattery or degrading service).

4. 160.

(10) Perform only such deeds as would be applauded by your conscience. Avoid others.

4. 161.

(11) Good conduct is the grand rule of life.

MANU. 1. 108.

(12) Teacher is the personification of a learned man. Father represents Brahma—the Creator and Mother is compared to the earth inasmuch as she feeds us and looks to all our comforts. Brother is like our own self. Try your best to please all these at all times. Looking to their comforts is in itself a penance. Consult them before you perform any action.

(Revere thy mother, father, brother and teacher).

CHAP. 2. 225, 228, 29. 2

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(13) When a guest* comes to you treat him hospitably by giving him proper seat, water and food to the extent to which your means permit.

(14) In the house of a good man there may not be anything but at least you will find these certainly, a plot of ground to sit upon, good water and kind speech.

CHAP. 3. 101.

(15) The murder of a learned man, the drinking of wine, the misappropriation of another's wealth and treating with disrespect the wife or the person of a teacher are great sins. Avoid them.

CHAP. 11. 55.

In the succeeding *shlokas* he has defined in more explicit terms each of these 'great sins' and has included the following also among sins :—(1) Deserting parents, (2) Offering one's children for sale, (3) Disforesting a forest by hewing down trees. Then follows a long list of minor sins.

(16) Repentance followed by strong determination 'never to repeat the evil action' purifies one of sins. Better it is never to do an evil act.

CH. 11. 231. 2.

(17) Granting that an ill-deed has been committed either through ignorance or knowing that it is a sin, the only way to be relieved of it is not to do that act a second time.

CH. 11. 23. 3.

(18) Acquisition of knowledge is penance to a Brahmin (learned man). Protecting the weak is the duty of a

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* **अतिथि** a guest is one who has no fixed time for visiting, who does not remain long in a house and who is wise, considerate and deserving of help (Ch. 3. 102).

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Khshtriya (brave man). Adding to the material prosperity of his country is the duty of a merchant. Ministering to the needs of these three is the duty of one who is by nature unfit to do any other work.

CH. 11. 236.

(19) A man learned in Sciences destroys all sins by the force of intellect just as fire consumes all fuel in an instant.

CH. 11. 247.

(20) In the Hindu ethical system the terms *Satva*, *Raja* and *Tama* are frequently used. These indicate the three divisions of human nature, (best, middle and mean), good, moderate and worst. These three types of men are distinguished by various qualities. Manu includes among the best—(1) Learned men, (2) Pious and pure-minded men, (3) Dutiful persons and among the meanest and the lowest, the greedy, the speculative, the hypocrites, the cruel, the faithless, the indifferent and the insolent. A similar classification we find in the Bhagavad Gita also A similar division according to their nature is assigned to the lower creation also for which the reader is referred to the succeeding *shlokas* of the 12th chapter of Manu-Smiriti. Men are advised to strive and attain *Satvee-ka*—(noble) nature.

(21) He who considers all sentient beings as worthy of love as his own soul and who is cosmopolitan in views obtains salvation.

CH. 12. 91.

cf. Yajurveda :—

यस्तु सर्वाणि भूतानि आत्मन्नैवानु पश्यति ।
सर्व भूतेषु आत्मानां ततो नविनु गुप्सते ॥

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CHAPTER III.

The Ethics of Manu.

SANSKRIT SHLOKAS :

(1) अद्भिर्गात्राणि शुध्यंति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

(2) विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेष रागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्म स्तन्निबोधम ॥

(3) श्रुति स्मृति सदाचारो स्वस्य च प्रियमात्मनः ।

(4) अहिंसा सत्यमस्तेयं शौच मिंद्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्ये ऽब्रवीन्मनुः ॥

(5) संतोषं परमास्थाय सुखार्थी संयतो भवेत् ।
संतोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥

(6) सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

(7) संमानाद्ब्राह्मणो नित्य मुद्विजेत बिषादिव ।
अमृतस्येव चाकांक्षेदवमानस्य सर्वदा ॥

(8 धन्यं यशस्य मायुष्यं स्वर्ग्यं वातिथिपूजनम

(9) सर्वं परवशं दुःखं सर्वमात्मवशं सुखं ॥

(10) यत्कर्म कुर्वतो ऽस्य स्यात् परितोषोऽन्तरात्मनः
तत्प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥

(11) आचारः' परमो धर्मः ॥

(12) आचार्यो ब्रह्मणो मूर्त्तिः पिता मूर्त्तिः प्रजापतेः ।
माता पृथिव्या मूर्त्तिस्तु भ्राता स्वो मूर्त्तिरात्मनः ।
तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ।
तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।
न तैरनभ्यनुज्ञातो धर्ममन्यं समाचरेत् ॥

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(13) संप्राप्ताय त्वतिथये प्रदद्यादासनोदके।
अन्नं चैव यथाशक्ति सत्कृत्य विधिपूर्वकम् ॥

(14) तृणानि भूमि रुदकं वाक् चतुर्थी च सूनृता।
एतान्यपि सतां गेहे नोच्छिद्यंते कदाचन ॥

(15) ब्रह्महत्या सुरापानं स्तेयं गुर्वंगनागमः।
महांति पातकान्याहुः संसर्गश्चापि तैः सह ॥

(16) कृत्वापापं हि संतप्य तस्मात् पापात् प्रमुच्यते।
नैवं कुर्यां पुनरिति निवृत्या पूयते तु सः ॥
एवं संचिंत्य मनसा प्रेत्य कर्म फलोदयम्।
मनो वाङ् मूर्त्तिभिर्नित्यं शुभं कर्म समाचरेत् ॥

(17) अज्ञानाद्यदि वा ज्ञात्वा कृत्वा कर्म विगर्हितम्।
तस्माद्विमुक्ति मन्विच्छन्द्वितीयं न समाचरेत् ॥

(18) ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणं।
वैश्यस्य तु तपो वार्ता तपः शूद्रस्य सेवनं ॥

(19) यथैधस्ते जसा वन्हिः प्राप्तं निर्दहति क्षणात्।
तथा ज्ञानाग्निना पापं सर्वं दहति वेदवित् ॥

(20) वेदाभ्यास स्तपो ज्ञानं शौचंमिंद्रियनिग्रहः।
धर्मक्रियात्मचिंता च सात्विकं गुणलक्षणं॥
आरंभरुचिता धैर्यं असत्कारपरिग्रहः।
विषयोपसेवा चाजस्रं राजसं गुणलक्षणं॥

(21) सर्वं भूतेषुचात्मानं सर्वं भूतानि चात्मनि।
समं पश्यन् आत्मयाजी स्वाराज्य मधिगच्छति ॥

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DIVINE WISDOM.

Prayers from the Rigveda.

Prayer for Wealth by Righteous Means.

दानो अग्ने धिया रायिं सुवीरं स्वपसं सहस्य प्रशस्तम् ।
नयं यावा तरति मा तुमावान् ॥ ५ ॥

Book VII, Hymn I.

5. Victorious Agni, grant us wealth with wisdom,
wealth with brave sons, famous and independent,
Which not a foe who deals in magic conquers.

Prayer for Enlightenment.

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षानो अस्मिन्, पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥२४॥

Book VII. Hymn XXXII, 26.

O Indra, give us wisdom as a sire gives wisdom to his son.

Guide us, O Much—invoked, in this our way: may we still live and look upon the light.

Make Us Better Than We Are.

त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभि ।
अथानो वस्यसस्कृधि ।३॥

Book IX, Hymn IV.

5. Give us our portion in the Sun through thine own mental power and aids ;
And make us better than we are.

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तव कृत्वा तवोतिभि ज्योक्पश्येम सूर्यम् ।

अथानो वस्यसस्कृधि ॥ ५ ॥

6. Through thine own mental power and aid long may we look upon the Sun ;

Make us better than we are.

अभ्यर्ष स्वायुध सोम द्विबर्हसं रयिं ।

अथानो वस्यसस्कृधि ॥७॥

7. Well weaponed Soma, pour to us a stream of riches doubly great ;

And make us better than we are.

अभ्यर्षानवच्युतो रयिं समत्सु सासहिः ।

अथानो वस्यसस्कृधि ॥८॥

8. As one victorious, unsubdued in battle pour forth wealth to us ;

And make us better than we are.

त्वां यद्देवीर्वृधन्नावमान विधर्मणि ।

अथानो वस्यसस्कृधि ॥९॥

9. By worship, Pavamana ! men have strengthened thee to prop the Law.

Make us better than we are.

रयिं नश्चित्रमश्विन मिन्दो विश्वायुमाभर ।

अथानो वस्यसस्कृधि ॥१०॥

10. O Indu, bring us wealth in steeds, manifold, quickening all life ;

And make us better than we are.

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Prayer for Purification.

यदाशसा निःशसाभिशसोपारिम जाग्रतो यत्स्वपन्तः।
आग्निर्विश्वान्यप दुष्कृता य जुष्टान्योर् अस्मद्धातु ॥ ११ ॥

Book X, Hymn CLXIV.

3. If by address, by blame, by imprecation we have committed sin, awake or sleeping,
All hateful acts of ours, all evil doings may Agni bear away to distant places.

यदिन्द्र ब्रह्मगस्पतेऽभिद्रोहं चरामसि । प्रचेता न आंगिरसो द्विषतां पात्वंहसः ॥

4. When, Indra, Brahmanaspati our deeds are wrongful and unjust,
May provident Anguassa prevent our foes from troubling us.

अजैष्माद्यासनाम चाभूमनागसो व्यम । जाग्रत्स्वप्नः सङ्कल्पः पापो यं द्विष्मस्तं स ऋच्छतु यो नो द्वेष्टि तमृच्छतु ॥

5. We have prevailed this day and won: we are made free from sin and guilt.
Ill thoughts that visit us awake or sleeping seize the man we hate, y a, seize the man who hateth us.

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LIFE OF SWAMI DAYANAND.

CHAPTER VII.

The Man, His Mission and His Method.

SECTION III.

THE MESSAGE (CONTINUED.)

REVELATION *Versus* EVOLUTION.

"The kind Father revealed His will for the guidance of His erring children." Such was the belief of Swami Dayanand and such the belief of every great religious teacher and preacher of the world. This belief, in later days, came to be a mere tradition without the original spirit. Glimpses of the original truth were seen, here and there. But the complete will of the Lord was hardly known. Great teachers rose to bring man back to the original fountain. But their followers misunderstood the spirit of their masters and taking advantage of the general faith either wilfully or ignorantly passed off that as revealed word which was either the figment of their own brain or their distorted interpretation of the original word. This strange mixture of good and bad, truth and falsehood, reason and unreason represented religion everywhere. It was represented in Europe, by the medaieval Christanity. This Christanity heedlessly and despotically made pronouncements in the name of truth. Every man who propounded a Theory that clashed with the Biblical Story of Genesis, Incarnation, Resurrection, Miracles etc., was persecuted. He should either go to the gallows or retract that which he honestly believes to be truth. This highhandedness of official Christianity naturally made man sympathise with the persecuted. The result was that science which should have been the handmaid of religion, defeated Christanity at every point. The worst

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defeat that religion suffered in this conflict was given to it by the Theory of Evolution. Perhaps no Theory has ever gained so much popularity in such a short time as the Theory of Evolution.

Before we discuss this theory and its extended application to human history we shall state the reasons, which have made the theory so popular. The narrow-mindedness and dogmatism of the religion existing in Europe—a narrowmindedness which made men so ignorantly obstinate as to assert that a certain fall of waters had remained unchanged in all its details ever since it was first created by the fiat of the despotic Jehovah—was a most important cause of the popularity gained by the Theory of Evolution. Men who saw clearly that the world in which they lived was everchanging could not give their allegiance to statements like the above

The character of the men who were the propagators and originators of this theory was another important cause of its popularity. The honesty and modesty of Darwin, his vast studies and experiments and his indefatigable labour and complete devotion to this theory contrasted very sharply with the bold dogmatism and unfounded assertions of his opponents. Those interested in the preservation of the Biblical religion instead of carefully analysing the facts adduced by Darwin in support of his theory, made vague objections to it.

Another reason is to be sought in the human mind and the effect produced upon it by the circumstances then existing. "There seems a natural tendency in men's minds to seek after unity in the essence of things. The "unities" of the poets no less than the uniformitarian and evolutional theories of scientists are the phases thereof. The importance of this tendency is not to be minimized. It may be instinctive groping after truths whose real roots and meanings have not yet been scientifically fathomed

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and comprehended."(72) At the time when the Theory of Natural Selection was placed before the educated world by its renowned originator, a mass of facts had been collected by the learned in Europe. This mass was lying as an unorganized thing. Human mind demanded a hypothesis by means of which that mass should be changed into an organic totality. On this account the theory of Evolution was eagerly caught hold of and worshipped.

Lastly "he (Darwin) has set forth the hypothesis of Evolution in so energetic and thorough a manner that it perforce attracts the attention of all thoughtful men in a much higher degree than it did before the publication of the *Origin*."(73) Darwin had great faith in his theory. In the year 1837 he wrote in his notebook "my theory would give zest to recent and fossil comparative anatomy; it would lead to the study of instinct, heredity and mind heredity—whole metaphysics."(74)

Being pervaded by an undying faith, the great evolutionist applied himself closely to the study of nature and collected a mass of facts to support his hypothesis. As the critics of Darwin had not his grit and were rather superficial, it was natural that his theory should have become popular.

Such are some of the causes of the popularity of the Evolution Theory. They sufficiently explain its wide application to almost every branch of study. Huxley in 1885 remarked, "Whatever be the ultimate verdict of posterity upon this or that opinion which Mr. Darwin has propounded; whatever adumbrations or anticipations of his doctrines may be found in the writings of his

(72) Questions involved in Evolution from Geological Point of View. The Journal of the Transactions of the Victoria Institute Vol. XXXIII.

(73) The "Darwin and Modern Science" p. 447.

(74) Life and Letters of Charles Darwin Vol. I p. 8.

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predecessors; the broad fact remains that since the publication and the reason of the publication of the *Origin of Species* the fundamental conception and aims of the students of living nature have been completely changed .....But the impulse thus given to scientific thought rapidly spread beyond the ordinary recognized limits of Biology ; Psychology, Ethics, Cosmology were stirred to their foundation and the *Origin of Species* proved itself to be the fixed point which the general doctrine needed in order to move the world."(75) What Huxley wrote in 1885 is as much true now as then. C. Bongle writing in the year 1909 states, "We find traces of Darwinism almost everywhere. Sociological systems differing widely from each other have laid claim to its authority : while on the other hand, its influence had often made itself felt only in combination with other influences. The Darwainian thread is worked into a hundred patterns along with other threads."(76).

From the above it is clear that the Theory of Evolution has two sides. Firstly there is its biological aspect treating of the generation of species 'from some one form.' Its application to human history, tracing the social, political, religious and other ideals of the modern man to show "gradual development and holding out a promise of 'Eternal Progress'" is its second phase. It is this second phase which clashes with Revelation and it is with it that the present chapter has direct concern. With regard to the first side only a few arguments would be suggested to show the reader that Evolution is after all a hypothesis and that it has many difficulties to contend with.

First it fails to account for the origin of life or to show that it is possible to produce living out of the non-living matter.

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(75) Quoted in the Preface [p. VII] to "Darwin and Modern Science."

(76) Ibid p. 165.

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Darwin himself never proposed to solve this question.(77) His followers, however, postulated that the living or the organic had been produced out of the non-living or the inorganic. But till now it has not been possible to prove that the living can come out of the non-living. This is clearly acknowledged by many scientists. In the "Fragments of Science" it is stated: "Such faithful scrutiny fully carried out would infallibly lead him to the conclusion that, as in all other cases, so in this the evidence in favour of spontaneous generation crumbles in the grasp of the competent enquirer."(78).

The same is the opinion of Samuel Daring who writes, "On the whole, therefore, we, must be content to accept a verdict of 'non-proven' in the case of spontaneous generation, and admit that, as regards the first origin of life science fails us, and that there is at present no known law that will account for it."(79)

Life is supposed by the evolutionist to be associated with the complex inter-relations and inter-actions of the highly complex substances known as proteids. This physico-chemical theory of life fails to explain the internal unity — the common purpose — of the organism. Scientists of note state that "unless, as the Germans say, we throw away the baby with the bath, we cannot ignore the most salient fact, that all the manifold chemical processes are correlated and controlled in a unified behaviour,—in purposive agency. Even the amoeba is no fool."(80) Now for the explanation of this unity and purposiveness, Dr. Hans Driesch postulates "an immaterial autonomous factor or 'entelechy' which punctuates the transformations of energy that go on within the being"(81). This is support-

(77) The Origin of Species [6th edition] p. 256.

(78) Vol II p. 319.

(79) "Modern Science and Modern Thought" quoted in the Vedic Magazine Vol. VI p. 91.

(80) Evolution by Profs. Thomson and Geddes—p. 74.

(81) Quoted in the Vedic Magazine Vol. VI p. 94.

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ed by Dr. Haldane in the following words, " The physico-chemical theory of life has not worked in the past and never can work. As soon as we pass beyond the most superficial details of physiological activity, it becomes unsatisfactory ; and it breaks down completely when applied to fundamental physiological problems such as that of reproduction."(82)

The theory of natural selection postulates a fierce internecine struggle ever going on among individuals of the same species and among individuals of differet specie and between species and species. Now it would appear that this struggle in the case of simpler organism like amoeba has little meaning. But for the development its should have been severest there. In the case of many higher animals again the competition is to a great extent neuralised by combination even between species of different kinds.(83)

Again it is doubtful that the 'fittest' would always survive the struggle. It is not the weakest that is always picked out by the enemy and killed. Much of the destruction is a matter of mere blind chance. On the contrary it is probable that the strongest has to bear the brunt of the struggle and to perish. Even if this 'strongest' escapes death, in all probability much of what makes him the 'strongest' would disappear. Thus it would fail to form the basis of future progress.(84)

The theory of natural selection assumes continuity in nature. But this has been questioned by De Vries who writes, "Species have arisen from one another by discontinuous, as opposed to continuous process. Each new unit forming a fresh step in this process, sharply and

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(82) Evolution by Thomson and Geddes p. 203.

(83) Prince Kropatkin quoted in the Vedic Magazine Vol. VI pp. 264—65.

(84) Ibid pp. 266—69.

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completely separates the new form as an independent species from that from which it sprang."(85)

The discontinuity above referred to, stretches like a great gulf, not only between the inorganic and the organic, but also between the vegetable and the animal kingdoms, the introduction of sensation or consciousness constituting the fundamental difference. A similar gulf separates the moral from the material universe. The theory of evolution fails to explain the noble nature of man. Dr. Wallace tries to bridge over these gulfs by pointing 'to an unseen universe — to a world of spirit, to which this world of matter is altogether subordinate.' To this world 'we can refer those progressive manifestations of life in the vegetable, animal and man — which we may classify as unconscious, conscious and intellectual life — and which probably depend upon different degrees of spiritual influx.' (86)

So far as the body of man is concerned it appears that there has been no change or progress in it since man first appeared on the earth—"The human body, so far as we know, has not been improved within the period recorded by history."(87) The above is further supported by the following occuring in the Journal of the Victoria Institute, (London), "One of the two oldest skulls known to us, the Engis skull, shows no inferiority to an average modern skull."(88)

Lastly, the Theory of Evolution denying the existence of the Creator, fails to explain the existence of the immense beauty, the outcome of an intelligent design—which is to be seen everywhere in nature.

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(85) Quoted in the Evolution by Thomson and Geddes p. 126.

(86) The "Darwinism" p. 476.

(87) Quoted by Prof. A. Senior Ph. D and C at his Dundee Address to the British Association.

(88) Vol. XIX p. 125.

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As already remarked the Theory of Evolution in its biological aspect having little concern with the present discussion, only a few difficulties which the theory has to overcome have been pointed out here. Beyond that nothing regarding it need be said.

The more important question is that of evolution in human history. The evolutionists believe that "the human race were utter savages at the beginning and after myriads of years of barbarism, man has, but very recently found his way into the paths of morality and civilization."(89)

This requires a careful consideration. The first thing which strikes a student of history is the persistent tradition of a Golden Age in the past. This tradition is not the tradition of any one nation. It is the tradition of every nation that has existed on earth. The above may be illustrated by a few examples.

The Chinese believe:—"In the first age of perfect purity, all was in harmony and passions did not occasion the slightest murmur. Man united to sovereign reason within, conformed his outward action to sovereign justice. Far from all duplicity and falsehood, his soul received marvellous felicity from heaven and purest delight from earth.(90)

Regarding the Red Indians we read, "They indicate also, like the mound builders who preceded the north American Indians, that man's earlier state was the best and that he had been a high and noble creature, before he became savage." (91)

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(89) Hereditary Genius by Francis Galton p. 35).

(90) The Bible Myths Their Parallels in Other Religions by Doane. P. 14.

(91) Bishop Whately quoted in the Journal of the Transactions of the Victoria Institute Vol. XIX p. 125.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Medical Science in Ancient India.

Our countrymen have generally been taught by the Westerners to think slightly of the medical skill and especially of the surgical expertness of their forefathers That this notion is as false as many others of the same kind is clearly shown by the following information which has been condensed in this article from Sjt G.N. Mukhopadhaya's excellent treatise The Surgical Instruments of the Hindus very recently published by the Calcutta University :—

Hospitals in Ancient India.

Their buildings and appointments.

Speaking of this subject the writer quotes Carka Samhita I, XV, which advises as follows :—

The engineer is to erect a strong and spacious building well-ventilated at one part, the other part being free from draughts. The scenery should be pleasing and one should be happy to walk in it. It must not be behind any high building, nor exposed to the glare of the Sun. It should be inaccessible to smoke and dust. There must not be anything injurious to our senses as regards sound, touch, taste, form and smell. There should be stairs, large wooden mortars and pestles ; and there must be additional bare ground for the construction of a privy. bath-room and kitchen. The staff should consist of servants and companions. The servants should be good, virtuous, pure, fond, clever, generous, well-trained in nursing, skilful in works, able to cook rice and curries well, competent to administer a bath, expert masseur, trained in raising and moving a patient, dexterous in making or cleaning beds, practised in the art of compounding medicines and willing workers not likely to show displeasure to any disorder. The companions should be good singers and musicians, fluent speakers. well-versed in distichs, ballads, tales, history and mythology, well-acquainted with the design of patients' nods or signals, agreeable and should have knowledge of the season and the locality..... ....There should be a dairy attached to the building. The cow should be good natured and healthy and should

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yield profuse milk. The calves must be living. There should be stocked for them potable water and hay in a clean fold. In the building must be kept the following necessary articles :—Water vessels, washing basins, tubs, jars, dishes, ghata (small jars), kumbhi, Kumbha (larger and smaller vessels), Kundu (jug or pitcher), soraba (earthen basins), spoons or ladles, cooking utensils, churning rods, cloth, thread, cotton wool, bedding and asana (seats). Near them should be placed drinking vessels of gold and spittons. The bedding should consist of a broad carpet, bed-sheet, pillows, and a bedstead. There should be collected good furnitures for beds and seats ; and also utensils and appliances for application of oleaginous medicines, heat, oil, ointment, bath and perfumeries, and for the acts of emesis, purgation, draining of the brain, injection into the rectum defaecation and urination. The blunt and sharp instruments and their accessories, well-washed mullers and whetstones of different degrees of smoothness polished plain or rough should be near at hand ; the tubular instruments for fumigation, inhalation and injection into the rectum, uretha and vagina, should be available there ; and the following articles are also to be stocked :—brushes and brooms, weighing scales and weights, ghee, oil, fat, marrow honey, molasses, salt, wood, water spirituous liquor formed by steeping husked grains of barley in water, or by boiling together the husks of fired maskalya, barley, and water spirituous liquor from the blossoms of Lythriem Frulicoscence with sugar. spirit distilled form different sorts of grains, curdled milk, rice, gruel, whey, sour liquid produced from the aceteus fermentation of powdered paddy, and various kinds of urines of animals. Different kinds of rice, several classes of medicaments, oils, diaphoretics, sternutatories, cathartics, emetics, purgatives, astringents, stomachics, digestives, calmatives, carminatives and various other forms of medicines, are required for treatment. Besides these there must be stored the antidotes to poisons caused by overdoses of medicine and other appliances likely to add to patient's comfort.

A wonderful Carnial Operation in Ancient India.

At another place the writer informing us of the anaesthetic knowledge and operative skill of the Hindus says :—

As early as 927, A. D., the Hindus knew drugs which they used as anaesthetics. Pandit Valtala, in his Bhoj Prabandha, alludes to a carnal operation performed on the King Bhoja after he was rendered

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insensible by some drug called Sammohini (producer of unconsciousness). Another drug is also mentioned, Sanjibani (restorer to life), by which he soon regained consciousness after the operation had been finished.(1)

Hypodermic Medication.

The Hindus were acquainted with the hypodermic method of exhibition of drugs. Saringadhara(2) directs us to scarify a part with a razor and then apply an ointment of gunja (Abrus precatorius) in sciatica scrofulous glands of the neck, etc. For treating a person in the state of unconsciousness caused by the derangement of all the humours, he directs us to scarify the anterior fontanelle with a razor, then apply as much medicine as can be carried on the point of a needle to the part and rub it with a fingeres(3) The medicine is to be prepared thus :—Take aconite 1 pala, quicksilver 1 sana ; mix and put innside two sorabas or earthen basins smeared with powdered glass and placed face to face. Apply some external applications over this and put it on fire for six hours. Then open the basins, take the soot collected on the upper basin and deposit it in a glass vessel quickly to prevent exposure, Carka(4) also advises us to apply a medicinal paste on a carnial incision, shaped like the foot of a crow, in case of snake bite, when he becomes unconscious, but his life is not despaired of.

The Surgical and Medical Achievements of the Hindus Summed up.

While summing up the surgical and medical achievements of the Hindus the writer quotes Neuberger who says : " The medicine of the Indians, if it does not equal the best achievements of the race, at least nearly approaches them, and owing to its wealth of knowledge, depth of speculation and systematic construction, takes an outstanding position in the history of oriental medicine." Another western writer Hoernle speaking of the knowledge of the Hindus in medical science says : " Its extent and

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(1) ततस्तावीप राजानं मोहचूर्णेन मोहयित्वा शिरः कपालमादाय तत्-करोटिकापुटे स्थितं शफरकुलं गृहीत्वा कस्मिंश्चिद्भाजने निक्षिप्य सन्धान-करणया कपाले यथावद्दारत्रय्य सञ्जीवना च तं जीवायित्वा तस्मै ददर्शयताम् ।

Bhoja Prabandha (Tibanada's Edn), P. 98.

(2). Saring adhara Samgraha III. XI.

(3). Ibid II. XII.

(4). Charka Samhita VI. XXV.

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accuracy are surprising when we allow for their early age--probably the sixth century before Christ—and their peculiar methods of definition." They practised dissection of human bodies and their anatomical studies have the mark of high order "We have seen that they used various forms of surgical instruments. The Hindus cut for stone couched for the cataract and extracted the foetus from the womb." They performed abdominal section, practised carnial surgery successfully and no region of the body was thought sacred to the knife. They repaired nose and ears by plastic operations, treated fractures, and reduced dislocations, and were experts in performing amputations. They reduced hernia, cured piles and festula-in-ano by surgical technique and inoculated and *vaccinated for small-pox*. Field surgery was thoroughly understood and arrows were extracted with skill. *They were acquainted with the circulation of blood.*(1) The distriction between the artery and veni;(2) the use of anaesthetics, the means of arresting haemorrhage and the proper treatment of surgical wounds. They enumerated 107 vital parts of the body to be avoided, if possible, by the surgeon in practising his handicraft.(3)

In medicine they first propounded the humoral pathology. Though it seems fanciful in the light of modern culture, it must be admitted that no other theory has been attempted to explain the causation of disease in recent times "They were the first nation who employed minerals internally and to them we owe the therapeutic use of mercury and arsenic in intermittants." They introduced massage, postural treatment and magnet in therapeutics. They excelled in chemistry and contrived many instruments for the preparation of chemical compounds. Atomic

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(1) पाभिरिदं शरीरमाराम इव जलह्रा॰ णीभिः केदार इव च कूल्याभिरु॰ पस्निह्यतेऽनुगृह्यतेचाकुञ्चिन प्रसारणादिभिर्विशेषैः । द्रमपत्रसेवनीनामिव च तासां प्रतान स्तासां नाभिर्मूलं ततश्च प्रसरन्त्यू र्द्धमधस्तिर्य्यक् च ।

Susruta Samhita, III, V II.

(2) इन्द्र गोपप्रभ ज्ञेयं प्रकृतिस्थसमहृतम् ।

Sarrigadhara Sanigraha, III, xii,

गूढाः समसि॰ताः स्निग्धा रोहिन्यः शुद्धशोणितम् ।

Astanga Hrdaya Samhita, II, iii.

(3) सप्तोत्तरंमर्म्मशतं ।

Sasruta Sainhita, III,

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theory was discovered by Kanada and "they knew how to prepare sulphuric acid, nitric acid and muriatic acid, the oxide of copper, iron, lead, (of which they had both the redoxide and litharge), tin and zinc, the sulphuret of iron, copper, mercury, antimony and arsenic, the sulphate of copper, zinc and iron; and carbonates of lead and iron."(1) The process of solution calcination, and distillation were discovered by them.

They understood the action of drugs and no less than 500 classes of the medicinal agents are enumerated and arranged according to their virtues in curing diseases, and their remedial agents have collected from the vegetable, animal and mineral kingdoms There are 41 different forms in which the medicaments may be exhibited to the patient. We have the earliest notice respecting zoology, and botanical geography in their works. They had a complete nomenculture of diseases which are described minutely as regards their altrology, symptomatalogy, diagnosis, pathology, prognosis and treatment.

Veterinary science was well known to them and treatises on horses and elephants--Asvavendyaka and Palakapya—are still extant, an will repay perusal. Even there is a treatise on the treatment of plant and trees(2). Besides these things the position of the heart was well known and its function as a profeelling organ is described in the ancient books. In the later Tantras the origin of the nerves from the spinal cord and the brain is distinctly stated.

Origin of European Medical Science traced to India.

The fabulous origin of medicine in India and Greece cannot fail to attract the notice of even a casual observer. The resemblance of Daksa the preceptor of the two Asvins, the offspring of Sun, who after learning the Ayurveda from his father became the medical attendant of gods to Aesculapius—the reputed son of Appolo, and his two sons Machaon and Podalarius, celebrated in the Homeric poems, is indeed remarkable. More remarkable is the belief in humoral pathology shared by the two

(1) Elphinstone's History of India 8th Ed., p. 160.

(2) For the bibliography of the Ayurvedic books see the author's work "Materials, biographical and bibliographica, for the history of Hindu Medicine."

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nations, separated from each other by continents and seas, and alienated from each other in customs, manners and religion The theory of independent origin and development falls to the ground, especially when we consider the strange coincidence in the surgical instruments used by the two nations in performing surgical operations. Some of the instruments used by the Hindus were not only identical in structure and shape to the instruments of the Greeks but they had even the same name. Thus, for instance, the alabu yantra of the Hindus corresponds to the description of the cucubitula of the Greeks, and both the terms mean a gourd. A sringa is the horn ; anguli Yantra or mudrika is the finger or ring knife ; Yoni—Vraneksana is the diopter or vaginal speculum ; ankusa is the book ; etc Some instruments, though they have different names are identical instructure and uses. Thus, the Scammum Hippocraticum or the Plinthium Nelei is the Greek counterpart of the Hindu Kapatasayana ; the lithotomy binding of the Yantrasatakam ; the clyster of the vastiyantra ; the saw of the Karapatra ; the needle of the susi, etc. Again many surgical operations are similarly described in both the systems, as for examples, the operations for stone and cataract may be cited. In the description of diseases, passages occur in books which seem to be literal translation of one from the other. Thus in describing the symptoms of hydrophobia, Paulus quotes Refus who pronounces it to be a species of melancholy and then observes, "Which reason accords also with those who say that they think they saw the image of the dog that bit them in water." The word "those" in the above sentence becomes clear to us when we read a similar passage in Kalpasthana of the Susruta Samhita, and it may be thus translated. "If the patient sees the image of the animal that bit him in the water or mirror, he is sure to die." Other passages might he multiplied but our limited space forbids any further quotations. All these coincidences can scarcely be accidental ; and though we may not be able to trace the actual progress of medicine from India to Greece, yet the evidence in favour of its transmission is too strong to he held in doubt

But let us tread on firmer grounds. We know that two Greek physicians Ktesias (about 400 B. C) and Magasthenes (300 B. C.) vitsited Northern India. Ktesias in his Indica mentions the cochineal plant, its worm and dykes, monkey, elephant and parrot. He says that Indians were free from headache, toothache or opthalmia and from mouth sores or ulcers. Alexander the Great (B. C. 327), so says Nearchus, employed some Hindu vaids in his camp in India to consult them in cases of snake

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bites and other dangerous ailments. Magasthenes mentions ebony as growing in Bengal, and tiger, monkey and elephants are also alluded to. Strabbo mentions that Darmacus was sent to the court of Chandra Gupta's son, but unfortunately the book he wrote about India is lost to us

But what is much more important to us as a proof of the influence of the Indian medical science upon the Gracian system is the identification of drugs of drugs of Indian origin in the Materia Medica of the Greeks. For instance, the sacred bean of Pythagoras has been identified with Utpalam or Indian Nelubium. Hippocrates the Great who was contemporary and kinsman of Ktesias, the court physician to the King of Persia, mentions:--Sesamum Indicum (Tila); Nardostachys jatamamsi (Jatamamsi) etc. Dioscorides (1st century A. D.) Materia Medica describes.—Agallocham, Bdellium, Ebony (Diosphynos Ebenaster), Ammonum Zinziberis (Ginger), etc. In later times, we find Aetius, an Alexandrian writer of the 5th century, and Symon Set describe and mention many other Indian drugs, Indian stones and Indian woods.

Persian and Arabian Medicine Directly Influenced by the Ancient Medical System.

But whatever differences of opinion there may be as regards the relation of the Greeks to the Hindus, there is no doubt that the medical science of the Persians and the Arabs was materially influenced by Hindu medicine. The Persian physician "Barzonyeh is stated to have made two journeys, one for the purpose of procuring medicaments and herbs, and the other for obtaining specimens of literature of the Hindus."

Besides this there is a lot of other positive evidence on this point. As regards the Arabs, we know that the medical treatises of Caraka, Susruta and Madhana were translated into Arabic in the beginning of the 8th century A. D., and the names of Scarac, Sevac or Xarac and Sarad occur in the Latin translations of Avecenna Rhases and Serapion. Ray dwells at length on the similarity of description of leeches as written by Susruta and Khazes. The modern medical science of the West is principally based upon the Grecian system as preserved in the books of the Arabian authors and so indirectly for some particulars at least upon the Indian system.

Sachan in his preface to Alberuni's India remarks as follows: "What India has contributed reached Bagdad by two different roads. Part has come directly in translations from the Sanskrit, part has travelled through

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Iran, having originally been translated from Sanskrit into Persian and further from Persian into Arabic." The Arabs also translated "Indian works on snakes (Sarpavedya), on poison (visavedya).....on veterinary art ....But not only were the medical books translated into Arabic we have evidence that Indian doctors practised in foreign courts. Sachan continues : "Another influx of Hindu learning took place under Harun (A. D. 786--808). The ministerial family Barmak, then at the zenith of their power, had come with the ruling dynasty from Balkh, where an ancestor of theirs had been an official in Buddhistic temple Naubehar, *i. e.*, navavihara—the new monastery. The name Barmak is said to be of Indian descent, meaning Paramaka, *i.e.*, the superior (abbot of the vihara)? Of course, the Barmak family had been converted, but their contemporaries never thought much of their profession of Islam, nor regarded it as genuine. Induced probably by family traditions, they sent scholars to India, there to study medicine and pharmacology. Besides, they engaged Hindu scholars to come to Baghdad, made them the chief physicians of their hospitals and ordered them to translate from Sanskrit into Arabic, books on medicine, phermacalogy and other subjects.

Haren-al-Rashied had two Indians—Manka and Saleh, as physicians at his court." Manka translated the classical work on medicine, Susruta and a treatise on poison, ascribed to Kanakya, from Sanskrit into Persian. A Hebrew treatise on poison, ascribed to the Indian zanik (Kanakya) is mentioned by Steinschneider Wissenschaftliche. Alberuni mentions an Indian Kankab as astrologer of Haran-al-Rashid. He is likewise mentioned as a physician. Another Indian physician of Harun-al-Rasbid is called Mankha. In the year 1381, a work on veterinary, medicine ascribed to Salotar was translated from Sanskrit by the order of Firoze Shah after the capture of Nagorcate. A copy of it was preserveed in the Royal Library of Lucknow. Among the Hindu physicians of the time one Iban Dhan is mentioned, *i. e.*, the son of *Dhn*, director of the hospitals of the Barmaks in Bagdad. This name may refer to the famous Dhanvantari. A similar relation seems to exist between the names Kanki, that of a physician of the same period and Kankayana, an authority on Indian medicine.

The Arabians added many drugs to the materia medica of the Greeks and amongst them we find the following Indian drugs described :—

Macis.....Mace	Trifolia..... ..... Triphala
Nux Moschata..... ...Nutmeg.	Nux vomica..... .vesamusti.

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We can trace the Arabic and Greek names of a pretty large number of the medicaments to a Sanskrit source.

Some of them are :=

Triphala (S) Tryphalla (A) Tryphala (G).

Davrustia (S) Darcheeni (H) Darsheeni (A).

Kustha (S) Kooth (H) Kust (A) Koorrus (G).

Manasila (S) Mansil (G).

Harital (S) Hartal (A).

Sarakara (S) Sukkur (A).

S—Sanskrit, A—Arabic, G—Greek, H—Hindi.

Tibetan and Chinese Indebtedness to Indian Medical System.

Not only is the influence of the Sanskrit Medical works detected in the Persian Hebrew, Arabic, Greek and Roman works on medicine, there is an evidence that the Hindu system of medicine was adopted by the Tibetan and the Chinese. In the January No. 37 of the J A. S. B, 1835 Vol IV, an analysis of a Thibetan work is given by Alexander Csoma de Koros. It is called "Rigoyud zhi" (the tract in four parts). It is attributed to Sakhya. "In the time Khrisrong Dehutson (*i. e.*, 8th or 9th century A. D. a Tibetan interpreter Bairotsana (or Vairochana) having translated in Cashmere with the assistance of physician—Pandit (Devam Non—gah) presented it to the above mentioned Thibetan King." Again many articles are common to the Hindus and Chinese materia medica. It is also worthy of note that in A. D. 648, the Emperor of China having sent an ambassador to India, this officer met with a doctor, who told him that he was 200 years old, and that he possessed a recipe of immortality, upon hearing which, a second embassy was despatched in search of the philosophical stone (Royle).

Influence of the ancient Aryan system upon mediaeval and modern European Medicine.

But the influence of Indian system of medicine does not end here. Even the modern medical seience of Europe has been directly influenced

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by this system. In the Materia Medica used by the doctors in Europe now, we find the following curative agents the produce of India :—

Dhatma alba, niger etc.	...	...	...	Dhattura.
Ricinus Communis	...	...	...	Eranda.
Cucumis Colocynthis	...	..	...	Indravauuni.
Ammomum elettarum	...	...	...	Ela.

and many others.

As regards the medicines used by the Hindus, Neuberger says:—

"The Pharmacopia, corresponding with the fruitful nature of the land was a rich one and stamps Indian medicine with a character entirely its own, whilst nothing speaks more eloquently for its originality than the fact that of all the many medicinal plants no single one was European."

Elphinstone wonders at the knowledge of the simples in which the Hindus early gave lessons to Europe and "more recently taught us the benefit of smoking Datura in asthma and the use of cowitch against worms" and "the prescribing of Nox Vomica in paralysis and dyspepsia and the revival of the use of Croton Tiglium" (Royle).

In surgery, too, the modern surgeons of Europe have borrowed the Indian method of Rhinoplastic operation first made known to Europe surgeons by a letter which was printed in the Gentleman's Magazine for October 1794, p. 891. In fact Dr. Hirschberg of Berlin says that "the whole plastic surgery in Europe had taken its new flight when these cunning devices of Indian workmen became known to us. The transplanting of sensible skin flaps is also an entirely Indian method." The modern method of making pockets for testicles under the Colles' fascia after the operation for scrotul tumour (elephantiasis) can be traced back to the age of Susruta (1).

Thus we see that it can safely be affirmed that the medical science of Europe has been, both directly and indirectly, influenced by the Hindu system of Medicine.

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(1) पादौ निरस्समुष्कस्य जलेन प्रोक्ष्य चाक्षिणी ।
प्रवेश्य तुन्य सेवन्या मुष्कौ सीव्येत्ततः परं ॥

Susruta Sanhita, IV ii.

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The Gurukula Samachar.

(*By Prof. Seva Ram*).

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The College Staff.

The winter session has begun. Several important additions have been made to the college staff. Arrangements have been made to open Pali classes in the Mahavidyalya. In this connection it is pleasing to note that Swami B. Kalyanatissa Thera, a Buddhist Bhikkhu, formerly Vice-Principal, Paramanada Oriental College, Kotahena, Colombo, has come such a long distance to work as honorary professor of Pali. He is a great Pali scholar and a reputed philologist besides. He has written several books which have been highly appreciated in the Pali knowing world. The other new Professor, Pundit Lakshman Shastri of Kashi has been engaged to teach Sanskrit Literature to the Mahavidyalya classes. We heartily welcome the two gentlemen in our midst.

Mr. Gandhi's School.

'That little group of bright faced youngsters and half a dozen elders and young men'—that is the Phoenix School from South Africa. That pock-marked, robust,

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middle-sized young man is the eldest Master Gandhi—the heroic son of a heroic father. Yes he is Mr. Manilal whose self-denial in the prison secured better treatment for all the fellow-prisoners—Indian subjects of His Majesty imprisoned in South Africa for..... well, for reasons known to all already. Then that fair fond youthful lad is the younger Master Gandhi and last, that bright emotional-quivering countenance, that is, the youngest Master Gandhi. Those four eight to ten-year old youngsters are the sons of a noble father bent on dedicating his children to the service of their motherland, apprenticed to a noble servant of India, a noble servant to higher humanity—the living Hero, the Karma-Vir Shri Yut Gandhi.....And a warm reception the Phoenix School has at the hands of the members of our Kula. As brothers are they all received, loved, respected, honored. Sweet speeches are delivered to welcome them and thoughts yet sweeter are sent out by every one in loving fellowship and admiration. 'Shall we in our own way be examples of unselfish service and devotion to the cause of our dear, poverty-stricken, dishonored motherland? May we be able to serve in our own way just as these youngsters have heroically set us an example!' Such the ideas and feelings that vibrate in every young head and heart at the sight of our brother students of the Phoenix School.

Rishi Utsav—Dip Mala.

Sacred influences—uplifting scenes all around to bless the beginning of our terminal work! How shall we welcome these two great annual events? Learn that of the Brahmacharies. Watch that boy Brahmachari enthusiastic over the paper balloon he is building—the biggest balloon in the Ashram. Right jolly is he and right jolly all his brother Brahmacharis lending a helping hand, for will they not watch it ascending aloft, borne bright and blazing, sent on its aerial flight in honour of the twin festivals of Ramchandra's victorious return and the Rishi's victory over death. A group there

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will bring out a huge black elephant to seat one of themselves dressed to represent the ancient hero Shri Ramchandra. And they will all join the playful symbolic yet glorious entry of that hero and with lusty throats cheer out 'Shri Ramchandra ki Jai.' A dozen or two from among the Kula have taken to serious thoughtful work—some busy writing papers of 'learned length' very creditable and feeling essays, 'Nibandhas' on such noble aspects of these noble lives as have appealed to them most; some are busy finding apt utterance for their emotions in verse and song. Speeches, songs set to music, verses—verses in Sanskrit, verses in Hindi at all these and several things besides the Brahmacharis are trying their 'prentice hands' and amateurish voice. Every member of the Kula is an active participator in the rejoicings. Every one puts forth effort that brings him nearer the heart throbs, the heroic lives and noble deeds of these great teachers of India—Shri Ramchandra of olden golden times and Swami Dayanand, the modern liberator of priest bound, custom ridden Hindudom. Yes 'Shrinies' vie with one another to make the best poems, the best speeches, the best songs, the best paper lanterns, decoration trappings, feats of physical drill and thoroagh going absorption of noble influences breathed by these master souls and glorious expression of joyful celebration fit to endear those great souls and enshrine their memory.

The Rishi Utsav Morn.

Take your early morning bath, go through your morning meditation, come clean clad and get a seat beside the yellow garbed Brahmacharis met in the spacious Library Hall, amidst 'mighty minds of old,' met in this august assembly of

'Saints, seers, sages.
The noble of all ages!'

to celebrate the Rishi Utsav, the festival of the Aditya Brahmachari, the saint, seer, sage, prophet priest of modern times. Image the influences pouring on you from all sides

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from sincere souls reaching out to catch a rounded aspect of that ideal Man. Even as you attend speaker after speaker, even as you listen to speech verse and song, your forgotten duties and forgotten resolves face you and one puts you the question straight 'Rishi Dayanand bore the flag of Brahmacharya, of self-restrained, self-conserved manhood .....and.....Will you follow him?' Breathe a silent sincere assent and you catch the breath of hundreds of silent sincere assents registered in the invisible on that glorious morn.....Loud laments you hear of India fallen from her ancient glory, of India once the Ruler of the world and Teacher of all civilized nations now fallen to the position of a second rate pupil. You hear of India forgetful of her destinies befooled by the Message of Western materialism and you hear of the gentle yet strong, yea very strong shock raising her out of her dazzled stupor and reminding her of her glorious destiny and the way to come by that glorious destiny. Who was it who accomplished this superhuman task of shaking off the lethargy of a leviathan mass of mankind? Rishi Dayanand the true patriot—true to his country as a real lover of humanity ought to be.....You hear one discoursing on the Philosophy of Festivals, the joy they were intended to generate and the way in which educated city circumscribed India misses that joy through jarring discord of over calculating mammon worship and idle indifference. Spontaneous response, natural voluntary participation in our national festivals has disappeared and alas! notices have to be circulated to summon us to our festivals.....'This festival,' you will hear, 'brings to our mind the memory of two great souls and two great epochs. We are reminded of Shri Ramchandra and his golden epoch of great characters. And we are reminded of our Rishi who delivered to us his epoch-making message intended to lead us back to our ancient glory. He provided us the plan to build after. We are the material and we can build and bring back if we will the golden age of India's glory.

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.....You will hear Indra proclaining 'War is not a disease. It is a natural necessity else would the Vedas not have shown the way to order the armies of a country' 'Be not deluded by the cries of peace proclaimers, the misguided pacifists. True war is but a prelude to a greater peace but it is a necessary precondition of peace. In fight and war the Vedas tell you fight for the right and fight against all wrong. India can never rise unless it build from below upwards, unless it build a vital producing class—good shudras, a healthy merchant class—good vaishas, a sturdy warrior class—good Kshatryas and on the top of it all a righteous cultured class—the true Brahmans. And remember the classes are inclusive. One must have the capacity to be a good shudra before he can aspire to be a Vaisha, one must be a past master in the training of a Vaisha before he can become a good Kshatrya and one must know how to labour, finance and fight before he can become a true teacher to the remaining three classes. The Rishi preached the resuscitation of Varana Vevastha along right lines and thus must we do.'.....Sit on and you will hear the sonorous cadent notes of Brahma Datta descanting on Humility, good company and Brahmacharya, the ideal of sense control and education. Spread these ideals he will tell you. This is the message of the Rishi.....You will hear the tremulous vibrant notes of Buddh Dev chanting Sanskrit verses composed by himself in honor of the occasion.....And finally you will hear the summing up of the lessons taught, the ideals suggested by the various speakers through the mouth of the President Professor Rama Deva You will learn from him Swamiji's ideal of human life—'What is man?' He will tell you 'He is an Atma! A spirit! Swamiji preached that by his life. Swamiji's mental make up was grand, but many have there been of mental endowments as great as his and in some respects greater, whose lives have yet been barren of any tangible and lasting results. Physically he was strong but Rammurti is as strong and perhaps stronger.

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To what then is Swamiji's supremacy due? We find he ordered his soul forces right and by self conquest conquered the outside. Just as we are told Jesus fought the Devil and Buddha had his period of mental travail even so Swamiji had his fight against opposing odds and came out a victor through the greatness of his soul. We find that even for achievement on material planes a devoted disinterestedness is necessary, a renunciation of distracting desires. How much greater is that necessary for higher ends. Swamiji was an embodiment of devoted disinterestedness and renunciation. Then he conquered lower temptations and stood a victor against all odds. Let us look into our lives and see how far we have developed self-renunciation. And so far as we have developed self-renunciation the true spirit of 'tyag' of the lower shall we come out conquerors over all temptation. Let us take a lesson from the Swami and see how far we can curtail our lower needs, how far we can simplify our lives and how far be truly self-renouncing? This way lies the solution of our ills.'

Dip Mala Festivals.

Four o'clock in the afternoon finds all the Brahmacharis assembled in the octangular Havan shed. Their dear Acharya is among them leading the whole group in chanting the Havan mantras. See the sacred fire flame up, the oblations respectfully offered by the Acharya and his shishyas, hear the solemn chant of sacrificial mantras and wait on upto the sweet concluding chant of Peace, the 'shanti-path.' Follow the students to their evening Sandhia or better still sit by the Ganges bank and have your evening Sandhia. Rejoin the whole Kula in the Pandal and hear once more song and speech and verse and verse and speech and song and so on upto the grand closing speech of Mahatmaji. Krishna Kumar of the tenth class will tell you. 'It is a day of festival, of rejoicing all round. This day signalised the victory of Dharma over Adharma, the victory of Rama

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over Ravan and in our day the victory of Swamiji over the degenerate practices and warring sects of the day. The life of the Rishi showed how an individual or a nation may march to victory. His was a model life. The secret of that great life was Dharma. By Dharma it was that he used his great powers unselfishly. Through Dharma he earned the title of Karma Vir. Forgiveness even to our mortal foe—this is what he keeps before us.....Jaichandra of the tenth class will tell you, 'The festival we have met to celebrate is indeed one that occupies an important place among our national festivals. This is the day of the birth of our nationality—the day of victory of righteous Rama and the day of victorious triumph over death by Swami Dayanand. Swamiji saved us from self-styled contractors of our conscience. He saved us also from the onslaught of the material civilization of the West. Hence is he the cause of revival of our national life. But why is he not yet recognised by all the Hindus. He was a reformer, his was a bitter prescription and the nation will require some time to realize fully the great work he has done.

Bal Budhra of the VIIIth will tell you 'The two lives teach me 1st, the importance of dying for others, (2) Patience and enthusiasm, and last satvic unselfish action. Let us all learn these of the Swami. Enthusiastic Youthstir will tell you to just try to come up to the ideal of 'Manhood' sketched by Swamiji in the 10th Samullas of Satyarth Prakash. Let us engage as did Swamiji in the whole-hearted fight for truth and fight against evil. To resist evil unto death and help righteousness with our life that is our duty. Duty before desire is to be our goal. But we cannot become Karmayogis without Brahmacharya. So let us be true Brahamacharis, true tyagis and self controlled men.

Prof. Sinhaji will give you the historic aspect of the thing. 'Kings there were' he will tell you 'who kept back Ravana but Ramchandra destroyed him wholly and restored

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the supremacy of Righteousness. Hence do we remember Ramchandra.....Prof. Indra will tell you to dig for the gold of truth in the mine of ancient Sanskrit lore and not waste your efforts after the impossible alchemist stone. Test all teachings on the touchstone of truth and learn it of Ramchandra to live the truth, to live the Dharma and live it according to the needs of the times. This is the great lesson to be learnt from Ramchandra, who gives us a life of present achievement and not like Shri Krishna, simply an abstract philosophy unrelated to immediate needs. Last of all hear the dear Acharya Mahatmaji speaking heart to heart words to his shishyas, the Gurukula Brahmcharies. You might, my dear pupils, perhaps imagine that Ramachandra and Swamiji were men absolutely extraordinary whose doings you think you can only contemplate from afar and admire even as you contemplate and admire the glory of the moon up above, the glory of the stars for ever unreachable. But remember it is not in the spirit of the utterly impossible that you are to contemplate these great teachers. They represent the domain of the possible and the practicable. The greatness they achieved was all the result of accumulated effort, dispassion vairagya and training (abhyas). Doubtless our past mistakes fetter us but our present actions can do much to modify and rectify our past mistakes. Concealed or open whatever we do affects us. Thoughts translate themselves into speech and speech ripens into action and our actions make or mar us. What then was the secret of the greatness of Shri Rama. To what was it due that he could do his duty unmoved, that the occasion always found him ready, that he was master of his heart and self-reliant, that he could face a host of enemies unmoved ? He could do all this because he was brought up in a Gurukula and consciously aided his teacher, his Guru in carrying out the teachings of truth and goodness imparted to him. Have you in the 365 days even once thought of the vows you have taken. Who knows not the ten characteristics of Religion ? But what have you done to

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bring them into your lives. Vairagya and Abhyasa are the two means to spiritual conquest. You have to shun evil and practise virtue to perfection. During your student days Abhyasa is the 1st thing and you will find your Vairagya would then become stable. For remember you cannot practise Vairagya without previous abhyas. True courage that remains unmoved amid odds—whence did Rama get this? This was learned and perfected through training. Rama was prepared for his work and aided in his self-preparation. You know not the shape your work would take. Self-reliant, like Rama and Swamiji you have to go to face all situations. But you must do as they did. It was not due to accident that they were perfected, but by practice were they perfected and by practice may you be perfected. 'We do not only make poetry but live poetry,' that is what I said once. Let us all endeavour to live poetry and make our life a grand sublime song. If you consider Rishi Dayanand as your ideal forget not this teaching of Rishi Dayanand but try to live a life of true poetry. When you fix a high ideal and try to follow it patiently and perseveringly you will be on the way to success.

How stirring and inspiring these words! Share the inspiration. Watch the assembly break up and retire to the Bhojanalya. In the Bhander sit and chant the 'Sahna vavatu' and join the grand Sahbhoj, the great codining. Having taken your fill come out into the open and watch the illuminations all around. Go round the quarters and view the paper works of art of the young students the paper balloons the paper candles, the paper decorative garlands amidst the miniature ivory tea set carved by one of the students. Once more view the students gathering in the open. See their circus feats, graceful groupings. Watch their whirling cudgel lit up on both sides making circles of fire. Mark the fight between the ten feet tall leader Mr. Bamboolegs and the broad Mr. Stoolfeet. Down goes Mr. Stoolfeet. See how he is helped up on his four-legged feet of office stool. Just one more bout, one more cudgel

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thrust and parry and the too quaint leaders retire amidst cheers. So joyous the gathering, every thing calls forth loud cheers. Lo it is half past nine and the stern command of disperse, retire to rest breaks up the gathering and joyfully do all take to their beds.

Regular Routine once more.

Festivities over, the Professors meet in College Council. The work for the term is apportioned. Time table made up and the whole work is in full swing. A notable feature of the session is that the college classes open with a preliminary prayer. Just at ten the Brahamcharis take their seat in the Verhanda and the Professors by turns open the day's work with preliminary prayers. All silently follow the thoughts uttered by him who leads the prayer. After the solemn, peaceful, soothing blessings invoked from on high the classes begin and thus we have our regular routine once more.

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